

Divine Secrets

A Celebration of the Prophet’s Birthday

by

Imam Sayyid Muhammad ‘Uthman al-Mirghanī (al-Khātim)

May Allah be pleased with him

Preface

Every year in Rabi‘ al-Awwal, Muslims all over the Islamic world celebrate the birth of the Prophet Muhammad (Allah bless him and grant him peace), the savior of mankind, to honor his person and message. It is his right that they should celebrate it, for on this occasion they express their happiness and their love for the Prophet who was sent to mankind to bring the good news and the warning, to call to Allah, and to stand as a source of light to mankind. This celebration is but a small part of what he deserves of our love and happiness. His birth represents all good, happiness and light. Muslims gather in Allah’s houses, in their own houses, in their schools, and in their universities, just to celebrate this night. They read the Qur’an, relate his biography (sirah), mention some of his teachings and guidance, and read the story of his honorable birth. On this night, they approach Allah by giving *sadaqa*, presents to the poor and orphans, and distributing special things for their families. All of this is done to show their happiness and thankfulness to Allah for sending the one who completes the perfection of character. This celebration nourishes their souls which have been affected by the temptations of this life. The early Muslims (of the first three centuries of Islam) never thought of setting aside a special time to remind people of the greatness of Sayyiduna Muhammad, his *Dīn* and his life – they celebrated his greatness all of the time; they remembered him all of the time – not like the Muslims of today.

When the minds and the hearts of the Muslims became sick from seeking the pleasures of this life, people needed beneficial remembrance. Allah says in the Qur’an: “And continue to remind, for surely the reminder profits the believers” (51:55). They also needed guidance to the path of goodness. In the Qur’an Allah says: “Call to the way of your Lord with wisdom and goodly exhortation” (16:125).

After the first three centuries, the Islamic scholars found it to be a good idea to celebrate the Prophet’s birth because of its importance in changing the world. Celebration of this great event forces people to think deeply about it. Muslims have been celebrating his birthday since the fourth century after the *hijra* (the emigration of the Messenger of Allah from Makkah to Madinah in 622 CE) and continue until today. Islamic scholars have approved it and written many books about it. Among these scholars and their books are Qadi Ayad in *Azhar al-Riyadh*, Imam al-Hafiz al-Suyuti in *al-Hawi,* al-Hafiz Ibn Kathir in *Tarikhihi,* Ibn Khilkan in *Wafiyat al-A‘yan,* the researcher al-Qalqashindi in *Subh al-A‘sh,* al-Alama al-Maqrizi in *Khatatihi*, Shaykh al-Akbar Mahmud Shaltut in *Manhaj al-Qur’an bi Bina al-Mujtama‘*, and others.

However, there are some who deny the value of this celebration and consider it *bid‘a* (innovation leading to misguidance), wrongly applying the hadith: “In every innovation there is misguidance.” This does not apply to all innovations, only to those that lead to misguidance and contradict the Qur’an, the Sunnah and consensus. There is a good *bid‘a* and a bad *bid‘a*. Among the scholars who accept this are Shaykh al-Islam al-Izz Abdu al-Salam, al-Imam al-Nawawi, Alama Ali al-Qari and others as mentioned in several *fiqh* books. The celebration of the Prophet’s birthday is a *bid‘a hasana* (innovation leading to goodness and guidance), a praiseworthy action started by good people. Imam al-Shafi‘i says: “Any innovation that contradicts the Qur’an, the Sunnah and *ijma* (concensus) is misguidance; however, an innovation that does not contradict these is acceptable.” Sayyiduna ‘Umar (may Allah be pleased with him) said about doing the night vigil prayers (al-qiyām) in congregation during Ramadan: “What a wonderful *bid‘a*!” In *al-Musnad* of Imam Ahmad ibn

Hanbal, Ibn Mas'ūd reports that the Messenger (Allah bless him and grant him peace) said: "Whatever the Muslims see as good is seen by Allah as good." And in a hadith narrated by Muslim, al-Nisa', Ibn Maja and Tirmidhi the Messenger of Allah says: "Whoever establishes a good sunnah in Islam gets the reward for that and the reward of those who follow that sunnah without diminishing their rewards." There are so many applications of this hadith that prove that not every innovation leads to misguidance. The celebration of the mawlid was started by some reformers, and Muslims all over the world have followed them for over a thousand years. In a number of hadith the Prophet said: "My ummah will never agree upon misguidance." Celebrating the mawlid is a good deed. The one who does it is rewarded for it. It is good for Islam and Muslims.

Know, the one who loves Ahmad (the Messenger of Allah)
Must like to hear his name repeated;
Therefore, the scholars started the mawlid
After him, so it became *amal rashada* (rightly guided action).

Among the many scholars who mention the goodness of celebrating the mawlid is Imam Abu Shāma, the shaykh of Imam al-Nawawi, who said: "Among the best innovations in our time is what is done every year on the day of the Prophet's birth. To show how we love and honor the Prophet and how we are thankful to Allah for sending us His Messenger as a mercy to mankind we give charity (sadaqah), perform extra acts of goodness, wear our best clothing, and go out of our way to express happiness." Imam al-Suyuti said in *al-Hawi*: "It is one of the good innovations for which one is rewarded because celebrating the mawlid shows happiness and glad tidings of his birth and honoring him." You can also refer to his book *Sharh al-Shamayil*. Imam Ibn al-Hijr said about the celebration of the mawlid: "It's a praiseworthy deed and the one who does it is rewarded on the condition that it is free of actions that contradict Islam." Al-Hafiz al-Sikhawi said: "The celebration of the mawlid started after the third century and Muslims over the world are still performing it. During the celebrations, they give *sadaqah* and read about his noble birth. From this they get a lot of blessings (barakah)." Ibn al-Jawzi said: "Some of the characterists of the mawlid is that it is peace and security that year, and glad tidings that one will get what one wishes." There are others who have spoken about the benefits and merits of the mawlid.

Among the many benefits of celebrating the mawlid are the benefits obtained from remembrance (dhikr) of Allah, by which the hearts are made peaceful and strengthened. Allah says: "With *dhikr* Allah the hearts are made tranquil." And finally, at the mawlid our hearts increase in love for the Messenger of Allah, a condition of belief (imān). In an agreed upon hadith, the Messenger of Allah says: "By Allah, no one has faith (imān) until I become more beloved to him than his son, his father and all of mankind."



In the name of Allah, the Merciful, the Compassionate

Preface

O my Lord, by them and by their family
Hasten victory and relief.
(Repeated after every two pairs of lines)

Violent passion has stricken me to the core
O my Lord, quickly send relief;

My nafs has taken control, O my support,
Quickly free me from constriction;

And the evil adversary (i.e., Shaytan) is trying to lead me astray,
To destroy me. Remove the fire of sins from me.

From all that separates me from You, O my Master,
Distance me, and occupy me with matters that draw me close to You.

From now to the moment of my death, O
Giver to the anxious suppliant,

Complete me in the way of ascent
Respond to my plea, and remove deviation.

By the beauty of Your face, I ask You;
And by the secret of Your Grand Majesty;

By Your perfection, O Master of the great masters,
By Allah's Essence and lights filling the horizon;

By Your qualities, O Holy, and by
The Names and secrets that raise one in rank;
By the holiness engulfed in all the Names and
Allah's unreachable joyous face;
And by the angels, and those sent by Allah,
And by the companions of light in the darkest darkness;
And by the People of the (Prophet's) House (Ahl al-Bayt), all of them,
Especially, Fatima and her descendents;
And by the light of existence, its illumination,
Your chosen one, our Ahmad, the Joyous One;
My Lord, and by the knowledge that you have given to him
With the secret of the gap between his two front teeth;
By his completeness, O Glorious, thus
By his might, O Guide of spirits

بسم الله الرحمن الرحيم

المنبهجة

التي تقرأ قبل المولد الشريف عند الجلوس لقراءته قبل التهليل

يَـــــا رَبِّ بِهِــمْ وَبِــآلِهِــمِ ❁	عَجِّلْ بِالنَّـصْــرِ وَبِـــالفَرَجِ

اشْتَدَّ هَوَایَ عَلی الْمُهَجِ ❁ يَـا رَبِّ فَعَجِّـلْ بِـــالْفَرَجِ
وَتَوَلَّتْ نَفْسِی یَا سَنَدِی ❁ بَـدِّرْ بِخَلاصِـی مِنْ زَهَجِ
وَخِصِیمُ السُّوءِ یُعَـالِجُنِی ❁ لِهَلاكِــی زِحْ عَنِّی وَهَـجِ
عَنْ كُلِّ مُبَعِّدْ یَـا مَولای ❁ ابْعِدْنِی وَفِي التَّقْرِيبِ لِجِ
مِنْ لَحْظَةِ ذِی لِمَمَاتِیَ یَـا ❁ مُعْطِی الْمَقْصُبـود لِمُنْزَعِجِ
كَمِّلْنِـی فی قَدَمِ الْمَرْقَی ❁ وَأَجِبْ لِدُعَائِی زِلْ عِـوَجِ
بِجَمَالِ الْوَجْهِ سَأَلْتُكَ ذَا ❁ وَبِسِـرِّ جَـلالٍ مُـبْتَــهِـجِ
بِكَمَالِكَ یَا مَوْلَی الْعُظْمَا ❁ بِـالـذَّاتِ وَأَنْـوَارِ عُـجَـجِ
بِصِفَاتَكَ یَا قُدُوسُ وَبِا ❁ لأَسْمَاءِ وَأَسْرَارِ الدَّرَجِ
بِحَـظَائِـرِ تَقْدِیسٍ وَمَعَـا ❁ سُ بُحَاتِ الْوَجْهِ الْمُبْتَهِجِ
وَبِــأَمْـلاكٍ وَبِــأَرْسَــالٍ ❁ وَبِأَصْحَابِ النُّورِ السَّبِجِ
وَبِـأَهْلِ الْبَیْتِ جَمِیعِهِمِ ❁ وَخُصُوصِ الزَّهْرَا وَمُنْدَرِجِ
وَبِنُـورِ الْكَــوْنِ مُنَـوِّرِهِ ❁ مُخْتَـارِكَ أَحْمَدِنَا الْبَهِجِ
وَبِمَـا أَوْدَعْـتَ بِهِ رَبِّی ❁ مِنْ عِلْمِـكَ مَعْ سِرِّ الْفَلَجِ
بِكَمَـالِهِ یَـا سُبُّوحُ كَذَا ❁ بِجَلالِهِ یَا مُهْدِی النَّهَجِ

By his beauty, by the highest names
By every wali realized in abasement
By the house of retreat, our pillar
And by the throne of the glory and every opening
And by Allah's kursi and by our furthest limit
By the house of the precious and who enters it
And by every creation, O Helper
Facilitate by support and relief
Absent my heart in light
Make him present in my fasting and hajj
And also my prayers, O my hope,
With all that brings me closer to Thee;
Let me witness the light of Your beauty
In both abodes, and make good my condition;
And also, over Your beloved,
Put not a veil separating him from me;
Be on me Your forgiveness,
Always brightening my time and day;
And give me knowledge of the Shari'ah,
As well as proofs of inward increase;
Protect me from dangers posed by my enemies
And the injustice brought on by fitna;

Busy my enemies with themselves,
Try them with fitna and tiredness;

Help me with *taqwa*, and remove
Injustice far from my soul;

Lead my children, my companions
And my wife on the road that approaches You;
Make their *rizq* easy to obtain,
Even in times of difficulty;
Seal my life and theirs
With goodness and ease of return;
And blessing and peace from You, O Ahad,
That will cover Muhammad, who possessed the white ring around the pupil of his eyes;
Taha, the Beloved, and his community
And family that will keep them from dangers.

Then you do the following dhikrs:
First, you say: "Know that there is no god but Allah"; then ten times "There is no god but Allah"; then say: "Muhammad is the Messenger of Allah in every glance and in every breath by the number which Allah encompasses in His knowledge"; and then you say three times: "O Allah, pray upon our master Muhammad, the Qualified, and upon his family and companions, fulfilling the performance of his rights faithfully." Then return to reading the mawlid.

بِجَمَالِهِ بِالأَسْمِ الأَسْنٰى ❁ وَبِكُلِّ وَلِيٍّ ذِى رَهَجِ
وَبِبَيْتِ الْخَلْوَةِ عُمْدَتِنَا ❁ وَبِعَرْشِ الْمَجْدِ وَكُلِّ شَجِ
وَبِكُرْسِيٍّ وَبِسِدْرَتِنَا ❁ وَبِبَيْتِ الْعِزِّ وَمَنْ يَلِجِ
وَبِكُلِّ كِيَانِكَ يَا مَدَدِى ❁ يَسِّرْ بِالنَّصْرِ وَبِالدَّرَجِ
وَأَغِبْ لِفُؤَادِىَ فى نُورٍ ❁ يَحْضُرْهُ بِصَومِى مَعْ حِجَجِى
وَكَذَاكَ صَلاتِى يَا أَمَلِى ❁ مَعْ كُلِّ مُقَرِّبْ لا حَرَجِ
وَاشْهِدْنِى نُورَ جَمَالِكَ فى ❁ كِلْتَا الدَّارَيْنِ وَطِبْ أَرَجِ
وَكَذَاكَ حَبِيبُكَ دَوماً ❁ لا يَأْتِينَ حِجَابٌ فى السُّرُجِ
وَأَنِلْنِى مِنْكَ رِضاً يَنْمُو ❁ فى كُلِّ زَمَانٍ مُنْبَلِجِ
وَأَفِدْني عِلْماً فى شَرْعِ ❁ وَكَذَاكَ الْبَاطِنُ زِدحُجَجِى
وَقِنِى شَرَّ مُعَادِينِى ❁ وَكَذَاكَ الظُّلْمَ مَعَ الْهَرَجِ
وَاشْغَلْ أَعْدَاىَ بِأَنْفُسِهِمْ ❁ وَابْلِيهِمْ رَبِّىَ بِالْمَرَجِ
وَأَعِنِّىَ فى التَّقْوىٰ وَأَزِحْ ❁ ظُلَمَ الإِبْعَادِ عَنِ الْمُهَجِ
وَاتْبِعْ أَوْلادِىَ مَعْ صَحْبِى ❁ لِطَرِيقِ الْقُرْبِ كَذَا زَوجِى
وَاشْمَلْ لِلْجَمْعِ بِتَمْهِيدٍ ❁ فى الرِّزْقِ يَكُونُ مِنَ اللُّجَجِ
وَاخْتِم لى رَبِّى كَذَاكَ لَهُمْ ❁ بِالْحُسْنىٰ وَحَسِّنْ مُنْعَرَجِ
وَصَلاةٌ مِنْكَ أَيَا أَحَدٌ ❁ وَسَلامٌ يَغْشىٰ ذَا الدَّعَجِ
طٰهَ الْمَحْبُوبُ وَأَصْحَابٌ ❁ وَكَذَا آلٌ مَا الْخَتْمُ نَجِ

ثم تقول : « فاعلم انه لا إله إلاّ الله » (مرة واحدة) . ويكرر الحاضرون « لا إله إلاّ الله » (١٠ مرة) وعند تمامها تقول : « محمد رسول الله فى كل لمحة ونفس عدد ما وسعه علم الله » (مرة واحدة) . ثم تقول : « اللهم صل على سيدنا محمد الكافى وعلى آله وصحبه ما قام بأداء حقوقه وافى » (٣ مرات) . ثم تشرع فى قراءة المولد .

In the name of Allah, the Most Merciful, the Compasionate

Praise be to Allah who chose for His beloved the essence of praiseworthiness (dhat al-Muhammadiyyah) ❁ From preexistence, making it a means (for carrying the message) to all of mankind ❁ In the beginning, He manifested it in His Unique Presence ❁ And from it derived the worlds ❁ He infused it with His radiant glowing lights ❁ Conveying it to the entire creation ❁ I offer my praise of thanks to He who placed us within this nation that has His pleasure ❁ Completed us by making us part of this precious protected pearl (the ummah) ❁ Was merciful to us with His gift (the Qur'an) and His strong Sunnah ❁ Honored us with revelation of this Qur'an ❁ And purified our hearts with the love of this unique jewel (Sayyiduna Muhammad) ❁ By this love, our hearts became clean and purified from oppressions (the evils of man and jinn) ❁ And from the love for these demonstrable meanings flooding the secrets (in our hearts) ❁ We spoke with the wisdom by which man and jinn are honored ❁ Allah empowered our intellects (aqls) to think deeply, so we followed those lofty deeds (i.e., the actions of the Prophet) ❁ We climbed the stairway of help to the highest paradises ❁ I thank Him for the special benefits with which He has favored us ❁ Placing us among the latter ones of the ummah that witness Allah by the Truth and victories (in the outward and the inward) ❁ He strengthened us with the treasure of protected knowledge from His divine Presence ❁ By causing us to follow the footsteps of the point of existence and the secret of the worlds (i.e., the Prophet Muhammad) ❁ I witness the reality of "There is no God but Allah" and I witness the uniqueness of Allah's oneness ❁ Thereby rising to the station of the Muwahidin who separate the Haqq from place ❁ And I witness that our Master Muhammad, from the first *mim* of whose name spread all of the created worlds ❁ Is the servant of Allah and His Messenger, and from the *ha'a* of whose name spread His mercy for all creatures in both the day and the night ❁ From the second *mim* in whose name the waters of the sensory and meaning worlds gush forth ❁ Filling these worlds with lights, secrets and obedience ❁ And from the *dal* of whose name the systems of rule remain effective (i.e., without Muhammad there would be anarchy) ❁ By his blessing the power and benefits of the *dīn* continue in the two worlds (the mulk and malakut) ❁ May Allah bless him, his family and his companions as long as the secrets manifest wisdom ❁ And as long as the sciences, wisdoms, and knowledge come forth ❁ O Allah, bless and grant peace upon the qibla of Your Lordly manifestations ❁ The focus of Your vision in existence, the one of the exalted affair ❁ The book of hidden secrets of Your realities and knowledges ❁ The manifestation of *rahmah* from its presence and the manifestation of Your name, the Rahman ❁ And upon his family and his companions as long as the *millat hanifiya* remains firm in its holding to the *dīn* ❁ And as long as someone expresses something by the tongue of the Shari'ah and Reality ❁

بسم الله الرحمن الرحيم

الحَمْدُ للهِ الَّذِي اصْطَفىٰ لِمَحَبَّتِهِ الذَّاتَ الْمُحَمَّدِيَّة ❁ مِنَ الْقِدَمِ وَجَعَلَهَا وَاسِطَةً لِكُلِّ إِنْسَان ❁ وَأَبْرَزَهَا أَوَّلاً فِى حَضْرَتِهِ الوَاحِدِيَّة ❁ وَفَرَّعَ عَنْهَا سَائِرَ الأَكْوَان ❁ وَأَمَدَّهَا بِأَنْوَارِهِ الْعَظِيمَةِ الشَّعْشَعَانِيَّة ❁ وَأَوصَلَ إِمْدَادَهَا لِجُمْلَةِ الأَعْيَان ❁ أَحمَدُهُ أَنْ جَعَلَنَا مِنْ هٰذِهِ الأُمَّةِ الْمَرْضِيَّة ❁ وَكَمَّلنَا بِالإِنْطِوَآءِ جَوْفَ حِجَابِ هٰذَا الدُّرِّ الْمُصَان ❁ وَرَحِمَنَا بِهَدْيِهِ وَسُنَّتِهِ الْقَوِيَّة ❁ وَشَرَفَنَا بِنُزُولِ هٰذَا الْقُرْآن ❁ وَطَهَّرَ قُلُوبَنَا بِحُبِّ هٰذِهِ الْجَوْهَرَةِ الفَرْدِيَّة ❁ فَصَارَتْ قُلُوبُنَا طَاهِرَةً مُطَهَّرَةً مِنَ الطُّغْيَان ❁ وَأَفَاضَ عَلىٰ سَرَائِرِنَا مِنَ الْوُدِّ لِهٰذِهِ الْمَعَانِى الْعِلْمِيَّة ❁ فَنَطَقْنَا بِالحِكْمَةِ الَّتِى تَشَرَّفَ بِهَا الثَّقَلاَن ❁ وَأَهَّلَ عُقُولَنا لِلتَّأَمُّلِ فَاقْتَدَيْنَا بِتِلكَ الْأَفْعَالِ الْعَلِيَّة ❁ فَرَقِينَا عَلىٰ دَرَجِ العِنَايَةِ لِأَعْلَىٰ الْجِنَان ❁ وَأَشْكُرُهُ عَلىٰ مَا خَصَّنَا مِنْ فَضْلِهِ بِهِ مِنْ مَزِيَّة ❁ وَهِيَ تَأْخِيرُنَا فِي أُمَّةٍ هُمْ شُهَدَاءُ اللهِ بِحَقٍ وَنُصْرَان ❁ وَأَيَّدَنَا بِالْعُلُومِ الْمَكْنُونَةِ الْمَخْزُونَةِ الإِلٰهِيَّةِ اللَّدُنِيَّة ❁ وَذٰلِكَ بِاقْتِفَائِنَا لآثَارِ نُقْطَةِ الْوُجُودِ وَسِرِّ العِلْمَان ❁ وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلاَّ اللهُ شَهَادَةً أَتَحَقَّقُ بِهَا وَأَشْهَدُ إِفْرَادَ الأَحَدِيَّة ❁ وَأَعْلُو بِهَا إِلىٰ مَنَازِلِ الْمُوَحِدِينَ الْمُنَزِّهِينَ الحَقَّ عَنِ المَكَان ❁ وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّداً الَّذِى مِنْ مِيمِ اسْمِهِ امْتَدَّتْ سَائِرُ الْعَوَالِمِ الْخَلْقِيَّة ❁ وَهُوَ عَبْدُ اللهِ وَرَسُولُهُ وَحَآءُ رَحْمَتِهِ الَّتِى رُحِمَ بِهَا الْمَلَوَان ❁ وَمِنْ مِيمِهِ الأُخْرىٰ تَعَيَّنَتْ مِيَاهُ العَوَالِمِ الْحِسِّيَّةِ وَالْمَعْنَوِيَّة ❁ وَامْتِلاؤُهَا مِنْ أَنْوارٍ وَأَسْرَارٍ وَإِذْعَان ❁ وَمِنْ دَالِ ذٰلِك الإِسْمِ دَامَتْ نِظَامَاتُ الْمَمَالِكِ الْمُلْكِيَّة ❁ وَدَامَتْ صَوْلَةُ الدِّينِ بِبَرَكَتِهِ وَنَفْعُهَا فى العَالَمَان ❁ صَلَّى اللهُ عَلَيْهِ وَعَلىٰ آلِهِ وَأَصْحَابِهِ مَا ظَهَرَتْ أَسْرَارٌ حِكْمِيَّة ❁ وَمَا بَرَزَتْ عُلُومٌ وَحِكَمٌ وَمَعْرِفَةٌ أُلْزِمَ فى البَعْضِ الكِتْمَان ❁ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلىٰ قِبْلَةِ تَجَلِّيَّاتِكَ الرَّبَّانِيَّة ❁ مَحَلِّ نَظَرِكَ مِنَ الْوُجُودِ عَالِى الشَّان ❁ كِتَابِ أَسْرَارِكَ الْمُنْطَوِيَةِ الحَقِّيَّةِ العِلْمِيَّة ❁ مَظْهَرِ الرَّحْمَةِ مِنْ حَضْرَتِهَا وَمَجْلَى اسْمِكَ الرَّحْمٰن ❁ وَعَلىٰ آلِهِ وَصَحْبِهِ مَا اسْتَقَامَتِ الْمِلَّةُ الْحَنِيفِيَّة ❁ وَمَا تَرْجَمَ بِلِسَانِ الشَّرِيعَةِ وَالحَقِيقَةِ تَرْجُمَان ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Two

(Let me continue by saying) that one Friday an idea came to my mind to write a *mawlid* containing some of the traditions about the birth of the reality called Sayyiduna Muhammad ❁ My heart was strongly moved to add (al-Asrar al-Rabaniya) to the title *Mawlid al-Nabi,* that is, the *Birth of the Prophet*, the prophet who was born circumcised ❁ Who, like a string of pearls, gifted to us, clear and brilliant, lifted all doubt ❁ Who, in some traditions, appeared to have natural kohol around his eyes ❁ That night, sleeping, I saw the Prophet, Allah bless him and grant him peace ❁ And envisioning him is truly seeing him, as told by the trusted narrators who use the proven methods ❁ He ordered me to write a mawlid, and to beautify each stanza by ending the first line with *ha'a* ❁ And the second with *nun,* significant because the *nun* of *kun* (meaning "be") is half the domain of the worlds ❁ He gave me the good news that he will be present each time it is read; and thus I wrote it in his honor as a story to be read before sleeping ❁ Surely, when reciting this mawlid, a du'a made at the mention of his birth and at completion will be accepted, after which, Allah's forgiveness is requested ❁ So I began, being poor and hoping for the highest Qur'anic stations ❁ Being that, in each reading of the Qur'an, *barakah* is the intended goal ❁ And I say, and I am the lowly, begging Allah for the hidden meanings known only by Him ❁ Rich through Allah, the Sharif, the distinguished by the Mirghani line, Muhammad Uthman ❁ Son al-Sayyid Muhammad Abi Bakr ibn al-Sayyid Abdullah, the student of Ibn Idris Ahmad, whose deeds are praiseworthy (and who is known for specializing in the sirah of the Prophet) ❁ May Allah send to all, along with my children and brothers of the way, clouds of *rahman* and *ridwan* ❁ This being said, when Allah wished to manifest the higher and lower worlds ❁ He grasped a handful of His light that became Muhammad ibn Adnan ❁ The Prophet had said to Jabir: The light of your Prophet is the first of what Allah created, O Jabir ❁ Just as he had clearly said: I was a prophet even when Adam was between water and clay ❁ In a clear *riwaya*, the Prophet, may Allah bless him and grant him peace, asked Jibril: "How old are you Jibril?" And he said: "I don't know ❁ However, there is a star that appears behind the fourth veil," O congregation of brothers ❁ "Once every 70,000 years." Thus are the selected signs ❁ "And I have seen it 72,000 times without missing one appearance" ❁ Then the Prophet, may Allah bless and grant him peace, defining his station as the Chosen One and its secrets, said ❁ "By my mighty Lord, I am that star, the star that you, O Jibril, have seen in the veil of the Munificent" ❁ And there are secrets about him that cannot be contained in books ❁ Nor even recorded by his two angels ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل الثاني

(أَمَّا بَعْدُ) فَلَمَّا كَانَ يَومُ الْجُمُعَةِ وَقَعَ فى الخَاطِرِ تَأْلِيفُ مَوْلِدٍ يُتلىٰ فى بَعضِ أَخْبَارِ وِلادَةِ الحَقِيقَةِ الأَحْمَدِيَّة ❁ وَسَطَعَ الوَارِدُ بِتَسْمِيَتِه بالأَسْرَارِ الرَّبَّانِيَّةِ فِي مَوْلِدِ مَنْ وُضِعَ وَهُوَ مَصْحُوبٌ بِالخِتَان ❁ وَالدُّرَرِ الوَهْبِيَّةِ المَجْلِيَّةِ الحَقِيَّة ❁ فى بَعْضِ أَنْبَآءِ مَنْ ظَهَرَ وَعَيْنَاهُ مَكْحُولَتَان ❁ فَرَأَيْتُ فى تِلْكَ اللَّيْلَةِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رُؤْيَةً مَنَامِيَّة ❁ وَرُؤْيَتُهُ حَقٌّ كَمَا أَوْرَدَ عَنْهُ ثِقَاتُ الرُّوَاةِ بِطُرُقِ الإِحْصَان ❁ فأَمَرَنِى أَنْ أُصَنِّفَ مَوْلِداً وَأَجْعَلَ إِحْدىٰ قَافِيَتَيْهِ هَاءً بَهِيَّة ❁ وَالأُخْرى نُوناً كَمَا فَعَلْتُ لِأَنَّهَا نِصْفُ دَائِرَةِ الأَكْوَان ❁ وَبَشَّرَنِى أَنَّهُ يَحْضُرُ فى قِرَاءَتِهِ إِذَا قُرِئَ فَسَطَّرْتُ لِيُتَشَرَّفَ بِهِ كُلَّمَا تُلِىَ حِكَايَةً نَوْمِيَّة ❁ وَأَنَّهُ يُسْتَجَابُ الدُعَاءُ عِنْدَ ذِكْرِ الْوِلادَةِ وَعِنْدَ الْفَرَاغِ مِنْهُ فَنَسْأَلُ اللهَ الْغُفْرَان ❁ فَشَرَعْتُ وَأَنَا الْفَقِيرُ الرَّاجِى لِأَعْلَى المَشَاهِدِ الْقُرْآنِيَّة ❁ لِأَنَّهُ هُوَ القَصْدُ المُؤَمَّلُ بَرَكَةُ تِلاوَتِهِ عَلىٰ مَمَرِّ الأَزْمَان ❁ فَأَقُولُ وَأَنَا الحَقِيرُ الطَّالِبُ مِنَ اللهِ مَعَانِىَ يَعْلَمُهَا خَفِيَّه ❁ الغَنِيُّ بِاللهِ الشَرِيفُ الشَّهِيرُ بِالمِيرْغَنِى مُحَمَّدُ عُثْمَان ❁ ابْنُ السَّيِّدِ مُحَمَّدٍ أَبِي بَكْرِ بْنِ السَّيِّدِ عَبْدِ اللهِ تِلْمِيذُ إِبْنِ إِدْرِيسِ أَحْمَد ذِي الأَفْعَالِ الأَحْمَدِيَّة ❁ أَرْسَلَ اللهُ عَلَى الْجَمِيعِ مَعَ الأَبْنَاءِ وَالأَخْوَانِ سَحَائِبَ الرَحْمَةِ وَالرِضْوَان ❁ هَذَا وَلَمَّا أَرَادَ اللهُ أَنْ يُبْرِزَ هذِهِ العَوَالِمَ العُلْوِيَّةَ والسُّفْلِيَّة ❁ قَبَضَ قَبْضَةً مِنْ نُورِهِ فَكَانَتْ هِيَ مُحَمَّدَ بْنَ عَدْنَان ❁ وَقَالَ أَوَّلُ مَا خَلَقَ اللهُ نُورُ نَبِيِّكَ يَا جَابِرُ جَوَاباً لِمَسْئَلَتِهِ المَحْكِيَّة ❁ وَكُنْتُ نَبِيّاً وَآدَمُ بَيْنَ المَاءِ وَالطِّينِ عَنهُ لَقَدْ بَان ❁ وَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِجِبْرِيلَ كَمْ عُمِّرْتَ يَا جِبْرِيلُ فَقَالَ لا أَدْرِى رِوَايَةً جَلِيَّة ❁ غَيْرَ أَنَّ كَوْكَباً يَبْدُو فِي الحِجَابِ الرَّابعِ يَا مَعْشَرَ الإِخْوَان ❁ بَعْدَ كُلِّ سَبْعِينَ سَنَةٍ مَرَّةً فَهذِهِ عَلاَمَاتٌ اجْتِبَائِيَّة ❁ وَقَدْ رَأَيْتُهُ اثْنَيْنِ وَسَبْعِينَ أَلْفَ مَرَّةً بِلاَ نُقْصَان ❁ فَقَالَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ تَعْرِيفاً بِمَقَامِهِ وَأَسْرَارِهِ الْمُصْطَفَوِيَّة ❁ وَعِزَّةِ رَبِّي أَنَا ذَلِكَ الكَوْكَبُ الَّذِي رَأَيْتَهُ يَا جِبْرِيلُ فِي حِجَابِ المَنَّان وَغَيْرُ ذَلِكَ مِمَّا لَا تَحْصُرُهُ الأَقْلامُ فى الْكَتْبِيَّة ❁ وَلَا يَسَعُهُ فى الحَقِيقَةِ حِفْظُ الكَاتِبَان ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Three

As for the truth about him mentioned in the ancient books ❁ The Torah and the Bible are full of references to him as well as the Furqan (i.e., the Qur'an) ❁ Sufficient for you is the speech of Allah, the Exalted: "Surely you have been created upon a great character" (68:4), a divine verse ❁ And the verse: "Surely a Messenger has come to you…" (9:128); completing our indebtedness (i.e., these two ayats are gifts from Allah) ❁ In the Torah, Allah, the Exalted, had already attributed to him some of his great qualities ❁ Which are also revealed in His book, the Qur'an ❁ They are, in the Exalted's words: "O Prophet, surely We have sent you as a witness and bringer of good tidings and a warner" (33:45), additional good tidings ❁ To this He added his being a sanctuary for the illiterate (ummiyin), the highest station (maqam) ❁ Allah said: You are My slave and My messenger, I name you al-Mutawakkil (the one who depends solely on Allah) as a holy witness ❁ And other than that from what has been narrated by others including Ka'ba al-Akhbar and Ibn Salam after they had become Muslims ❁ And Adam said: When You created me I raised my head to Your throne and behold! written on one of its legs were these words, which are the foundation of Islam ❁ "There is no god but Allah, Muhammad is the Messenger of Allah!" So I knew of his great maqam ❁ And no one is greater to You than him, as a cherished gift ❁ And these two names complete the connection (of all the Prophets) ❁ No one is greater than the one whose name is mentioned with Yours; thus, Allah, the Great and Merciful, gave him *wahi* (revelation) ❁ By My mighty and majestic Lord, He let him (Adam) know the greatness of *'ayn al-a'yan* (the source of all sources; i.e., Muhammad) ❁ (Allah said:) Surely he is the last Prophet from your descendants, if it hadn't been for him I would never have created you, in honored states ❁ It is said that the father of Muhammad, Adam, was given the title "Intimate of Allah" ❁ Recorded in books, 'Isa says in realization, "Unworthy am I of even carrying his sandals" ❁ Were I to take from this field of study, surely I would get lost in its vastness ❁ Even before he appeared his great value was known, and his lights had radiated throughout all the worlds ❁ Only the King, the Vanquisher, can know all there is to know about the Prophet Muhammad ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل الثالث

وَ أَمَّا مَا وَرَدَ فى حَقِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فى الْكُتُبِ الْقَدِيمِيَّة ❁ فَالتَّوْرَاةُ والإنْجِيلُ مَمْلُؤَتَانِ وَالْفُرْقَان ❁ وَيَكْفِيكَ قَوْلُ اللهِ تَعَالىٰ « وَإِنَّكَ لَعَلىٰ خُلُقٍ عَظِيمٍ » آيَةً إِلٰهِيَّة ❁ « وَلَقَدْ جَآءَكُمْ رَسُولٌ » بِهَا لَقَدْ تَمَّ الإمْتِنَان ❁ وَقَدْ وَصَفَهُ اللهُ تَعَالىٰ فى التَّوْرَاةِ بِبَعْضِ صِفَاتِهِ المَنْعِيَّة ❁ الَّتِى أَنْزَلَهَا فى كِتَابِهِ القُرْآن ❁ وَهِىَ قَوْلُهُ تَعَالىٰ « يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِداً وَمُبَشِّراً وَنَذِيراً » أَخْبَاراً مُبَشِّرِيَّة ❁ وَزَادَ فِيهَا وَحِرْزاً لِلأُمِّيِّينَ فَهٰذَا الْوَصْفَان ❁ وَقَالَ أَنْتَ عَبْدِى وَرَسُولِى سَمَّيْتُكَ الْمُتَوكِّلَ شَهَادَةً قُدْسِيَّة ❁ وَغَيْرُ ذٰلِكَ مِمَّا رَوَاهُ كَعْبُ الأَحْبَارِ وَغَيْرُهُ وَابْنُ سَلاَمٍ بَعْدَ الإيمَان ❁ وَقَالَ آدَمُ لمَاَّ خَلَقْتَنِى رَفَعْتُ رَأْسِى إِلىٰ عَرْشِكَ فَإِذَا هُوَ مَكْتُوبٌ فِيهِ هٰذِهِ الْكَلِمَاتُ الَّتِى هِىَ الْمَبَانِى الإسْلاَمِيَّة ❁ لَا إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَسُولُ اللهِ فَعَلِمْتُ أَنَّهُ ذُو الرِّفْعَان ❁ وَأَنَّهُ لَيْسَ أَحْمَدٌ أَعْظَمَ عِنْدَكَ مِنْهُ مِنْحَةً قُرْبِيَّة ❁ وَأَنَّ هٰذَيْنِ الإِسْمَيْنِ اللَّذَيْنِ بِهِمَا يَتِمُّ الْوُصْلان ❁ وَأَبْدَى مِمَّنْ جَعَلْتَ إِسْمَهُ مَعَ إِسْمِكَ أُمُوراً فَأَوْحَى اللهُ إِلَيْهِ ذُو الْعَظَمَةِ الرَّحِيمِيَّة ❁ وَعِزَّتِى وَجَلالِى لِيُعْلِمَهُ عَظَمَةَ عَيْنِ الأَعْيَان ❁ إِنَّهُ لآخِرُ النَّبِيِّينَ مِنْ ذُرِّيَّتِكَ لَوْلاهُ مَا خَلَقْتُكَ أَحْوَالاً تَشْرِيفِيَّة ❁ وَقِيلَ أَبَا مُحَمَّدٍ يُكَنّىٰ صَفِيُّ اللهِ آدَمُ كَان ❁ وَقَالَ عِيسَى شَاهِداً فِيهِ لَهُ وَلَسْتُ أَهْلاً أَنْ أُحْمَلَ حِذَاءَهُ وَأَنْبَآءً مَسْطُورِيَّة ❁ وَلَوْ أَخَذْتُ فى النَّقْلِ لَتُهتُ فى وُسْعِ هٰذَا الْمَيدَان ❁ وَقَدْرُهُ الْمُعَظَّمُ قَدِ اتَّضَحَ قَبْلَ بُرُوزِه وَأَشْرَقَتْ أَنْوَارُهُ فى الْعَوَالِمِ بِالْكُلِّيَّة ❁ وَلَيْسَ يَخُصُّ ذٰلِكَ إِلاَّ الْمَلِكُ الدَّيَّان ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Four

Then know that the lineage of *salla Allahu alayhi wa sallam* is a golden chain ❁ Arranged like pearls of the well-known held in honor over all other colors ❁ He is Muhammad ibn Abdullah ibn Abd al-Muttalib ibn Hashim, a member of the Bani Hashim ❁ He is ibn Abd Munaf, without any dispute ❁ Ibn Qusay ibn Kilab (Ibn Hakim) ibn Murrah, lineages of Quraysh ❁ Ibn Ka'b ibn Lu'ay ibn Ghalib, precisely related by the trusty ❁ Ibn Fihr ibn Malik ibn al-Nadhr (Ibn Qays) ibn Kinana, the hidden treasure ❁ Ibn Khuzayma ibn Mudrika (Aamir) ibn Ilyas, the barber ❁ Ibn Mudhar ibn Nizar ibn Ma'add, well-known by the relaters of lineage as ibn Adnan ❁ And it was said by *salla Allahu alayhi wa sallam* in a well-known tradition: "Whoever adds to this has lied" ❁ Undeniably, this lineage is the highest among the Arabs ❁

A lineage from the Rahman, protected, there is no
Lineage equal to it in existence, without defects
Pearls purified from ancient times, high
Exalted above the constellation Gemini, its light even brighter

From the very beginning, Allah protected his fathers and his mothers, no fornication entered into this lineage ❁ This protection extended even to the *nutfa* (sperm drop), which was honored by his rank ❁ Nay, a proper marriage according to the strict system from father and mother ❁ Without doubt, whose loins were pure and wombs good ❁ So be mindful that his lineage is the greatest, most ancient and pure ❁ Thus, you will be nearer and more beloved to this prophet, the Divinely Assisted ❁ To whom Allah was attentive, as realized in the merciful presence (referring to the Prophet's presence with the other prophets in the mi'raj) ❁ You should imitate the character of the one who has humbled himself to the *dīn* ❁ Then you will rise above all other peoples by obtaining the purest gold cast ❁ Reach eminence by praising the one who is superior to all human beings and jinn ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنا مَا يَكُونُ وَمَا قَدْ كَان

الفصل الرابع

ثُمَ اَعْلَمْ أَنَّ نَسَبَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سِلْسِلَةٌ ذَهَبِيَّة ❁ مُنَظَّمٌ كَالدُّرِّ الْمَعْرُوفِ بِالتَّشْرِيفِ عَلى كُلِّ الأَلْوَان ❁ فَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ ذِي الْعِصَابَةِ الْهَاشِمِيَّة ❁ وَهَوَ ابْنُ عَبْدِ مَنَافٍ بِلاَ خِلافٍ وَلا غَوَيَان ❁ ابْنِ قُصَيَّ بْنِ كِلابِ بْنِ مُرَّةَ أَنْسَاباً قُرَشِيَّة ❁ ابْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبٍ بِضَبْطٍ وَحِفْظَان ❁ ابْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ الْمَكْنُونِيَّة ❁ ابْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسَ الْمُزَان ❁ ابْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدٍّ رَوَاهُ أَهْلُ النَّسَبِيَّة ❁ وَذٰلِكَ الْمُشْهُورُ بِأَنَّهُ ابْنُ عَدْنَان ❁ وَمَنْ زَادَ عَلىٰ هٰذَا فَقَدْ كَذَبَ كَمَا جَآءَ عَنْهُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فى الأَخْبَارِ الْمَرْوِيَّة ❁ وَهذَا النَّسَبُ لَمْ يَكُنْ أَعْلىٰ مِنْهُ فى الْعَرَبِ نَسَبٌ بِلاَ نُكْرَان ❁

نَسَبٌ مِنَ الرَّحْمٰنِ مَحْفُوظٌ فَلاَ ❁ يَلْحَقُهُ نَسَبٌ فى الوُجُودِ مُبَرَّأُ
دُرٌّ تَنَضَّدَ مِنْ قَدِيمٍ عَالِى ❁ يَعْلُو عَلىٰ الْجَوْزَآءِ نُورٌ أَسْنَأُ

وَهٰذَا النَّسَبُ لَمْ يَدْخُلْهُ سِفَاحٌ حِفْظاً مِنَ اللهِ فى آبَائِهِ وَأُمَّهَاتِه مِنَ الأَوَّلِيَّة ❁ وَذٰلِكَ لِحِفْظِ نُطْفَتِهِ الَّتِي شَرَّفَهَا قَدْرُهُ وَالشَّان ❁ بَلْ نِكَاحٌ مَضْبُوطٌ مِنْ أَبٍ وأُمٍّ حِّكَمٌ قَهَّارِيَّة ❁ وَذٰلِكَ مِنْ صُلْبٍ طَاهِرٍ إِلىٰ رَحِمٍ طَيِّبٍ لَمْ يَدْخُلْهُ ❁ الشُّبْهَان فَتَحَفَّظْ لِهٰذِهِ الأَنْسَابِ الَّتِي هِيَ أَعْظَمُ أَنْسَابٍ أَصِيلِيَّة ❁ تَزْدَدْ قُرْباً وَمَحَبَّةً عِنْدَ هذَا الرَّسُولِ الْمُعَان ❁ لِكَونِهِ مُعْتَنًى بِهِ كَمَا عُلِمَ تَحْقِيقاً مِنَ الْحَضْرَةِ الرَّحَمُوتِيَّة ❁ فيَنْبَغِي لَكَ التَّخَلُّقُ بِأَخْلاَقِ الَّذِى بِالدِّينِ مُدَان ❁ وَتَعْلُو عَلىٰ سَائِرِ الأَجْنَاسِ بِحَوزِكَ قُضُبَ الذَّهَبِ السَّبْكِيَّة ❁ وَتَنَلِ السُمُوَّ بِمَدْحِ مَنْ فَاقَ سَائِرِ الإِنْسَ وَالْجَان ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Five

Then know that this brilliant, complete, great, glittering light ❁ Moved from Adam’s face to his son, Shith’s face, as has been narrated by those trusted narrators ❁ Thus this light kept moving until it reached the forehead of Abdullah (the father of Muhammad), from the precedence of pre-endless concern ❁ So he put this light into Amina bint Wahb, the mother of the best of non-Arab and Arab ❁ She used to see wonders when she was pregnant with him, the best of prayers and peace be upon him ❁ Which the tongue, in fact, is unable to express ❁ Everyone in the unseen worlds was deeply attracted to the one in her womb ❁ Nothing was left in the creation that wasn’t looking for the best of youths to appear ❁ Also, expectations of his appearance became a reality for the unseen worlds ❁ They were honored by the ascension of the best of mankind from whom they achieved peace ❁ Adam went to Amina in the first month of pregnancy with good news that she was pregnant with the best who would walk the earth ❁ And Adam’s intention to bring this *bushra*, brought him honor and pleasure ❁ And in every month of pregnancy she saw one of the prophets, the ones who endured difficulties and hardships ❁ Who would deliver her another good sign so that she was completely reassured ❁ So it is that he and his perfections are the good signs that fulfill our deepest desires ❁ And congratulations to us and to all of the other worlds because of his coming ❁ By Allah, it was one of the greatest times given to all of creation ❁ Because of him, blessing and peace be upon him, the roots leading to al-Haqq became clear ❁ While the roots leading to misguidance became weakened to the point of disappearing ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Six

When the month of his birth, the greatest gift from the King, the Truth, came ❁ Amina felt the first pains of labor, though almost nothing compared to those felt by other women ❁ While scented breezes wafted round her ❁ Thus, the *bushrah* increased as the appearance of the one who would illuminate the entire world approached ❁ On the night of his birth, *hur al-‘ayn* (from paradise) ❁ And also Asiya and Maryam bint Imran visited ❁ Sunday night (the night preceding Monday), with birth pains increasing, he was born at dawn (Monday morning), thus completing the term of pregnancy perfectly ❁ Such a beautiful night, adorned with lights, secrets, wisdom, mercy, gentleness, and pardon ❁ With her was Um al-‘Uthman bin Abi al-‘Ās, the lucky one ❁ And as-Shaffā’ Um ‘Abdu al-Rahmān ibn ‘Awf, Sayyid Ahl Shukrān ❁ The labor pains had increased and she had given birth to him, salla llah alayhi wa salam, . . . (the line continues after the following poem)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل الخامس

ثمُّ اعْلَمْ أَنَّ تِلْكَ اللَّمْعَةَ الْمُفَخَّمَةَ الْمُعظَّمَةَ الْمُكمَّلَةَ النُّورِيَّة ❁ انْتَقَلَتْ مِنْ وَجْهِ آدَمَ لِوَجْهِ ابْنِهِ شِيثٍ كَمَا رَوَاهُ أَهْلُ الإِتْقَان ❁ وَلَمْ تَزَلْ تَنْتَقِلُ إِلىٰ أَنْ جَآءَتْ فى جَبْهَةِ عَبْدِ اللهِ لِسُبُوقِ الْعِنَايَةِ الأَزَلِيَّة ❁ فَوَضَعَهَا فى آمِنَةَ بِنْتِ وَهْبٍ أُمِّ سَيِّدِ العُجْمِ والعُرْبَان ❁ فكَانَتْ تَرىٰ مِنَ العَجَائِبِ فى حِينِ حَمْلِهَا بِهِ عَلَيْهِ أَفْضَلُ الصلاةِ والسَّلامِ وَالتَّحِيَّة ❁ مَا يَقْصُرُ عَنْهُ فى الْحَقِيقَةِ تَعْبِيرُ اللِّسَان ❁ وَنَاهِيكَ بِمَنْ فى بَطنِهَا الَّذِى هُوَ مُتعَشِّقَةٌ بِهِ الْعَوَالِمُ المُلْكِيَّة ❁ وَلَمْ يَبْقَ شَيْءٌ إِلاَّ مُنَاظِرٌ لِبُرُوزِ خَيْرِ الصِّبْيَان ❁ وَكَذٰلِكَ اسْتِشْرَافُ ظُهُورِهِ وَاقِعٌ لِلعَوَالِمِ المَلَكُوتِيَّة ❁ وَهِى أَهلٌ لِلتَّشَرُّفِ بِخَيْرِ مَنْ عَرَجَهَا وَنَالَتْ بِهِ الأَمَان ❁ وَجَآءَهَا آدَمُ فى الشَّهْرِ الأَوَّلِ وَبَشَّرَهَا بِأَنَّهَا حَمَلَتْ بِخَيْرِ مِنْ يَمْشِي عَلىٰ الأَرْضِيَّة ❁ وَقَصْدُهُ التَّشَرُّفُ بِهِ فَرَحاً وَسُرُوراً وَقَدْ كَان ❁ وَلَمْ تَزَلْ فِي كُلِّ شَهْرٍ تَرىٰ نَبِيّاً مِنَ الأَنْبِيَآءِ أَهْلِ الْعَزَائِمِ العَزْمِيَّة ❁ فَيُبَشِّرُهَا بِهِ بِعِبَارَةٍ أُخْرىٰ لِيَتِمَّ لَهَا الاطْمِئْنَان ❁ فَبُشْرىٰ لَنَا أَجْمَعِينَ بِهِ وَبِكَمَالاتِهِ الَّتِى هِىَ أَعْظَمُ أُمْنِيَّة ❁ وَهَنِيئًا لَنَا بِقُدُومِهِ وَلِسَآئِرِ الأَكْوَان ❁ فَوَاللهِ إِنَّهَا لِمَنْ أَعْظَمِ الأَوْقَاتِ الَّتِى أُعْطِيَتْهَا جَمِيعُ البَرِيَّة ❁ إِذْ بَانَتْ بِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طُرُقُ الْحَقِّ وَاضْمَحَلَّتْ سُبُلُ الْخُسْرَان ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل السادس

وَلَمَّا جَآءَ شَهْرُ وِلادَتِهِ الَّتِى هِىَ أَعْظَمُ عَطِيَّةٍ مِنَ الْمَلَكِ الْحَقِّ الْمُتَفَضِّلِ بِتِلْكَ الْهَدِيَّة ❁ أَخَذَتْ آمِنَةُ فى أَتْعَابِ الْوِلادَةِ وَهِيَ كَلا شَيْءَ بِالنِّسْبَةِ لِمُعَالَجةِ النِّسْوَان ❁ وَلَمْ تَزَلْ وَهِىَ فى ذٰلِكَ تَتَرَاكَمُ عَلَيْهَا الأَعْرَافُ الْعِطْرِيَّة ❁ وَتَزْدَادُ بُشْرىٰ بِقُرْبِ ظُهُورِ مُنَوِّرِ سَآئِرِ الْبُلْدَان ❁ وَحَضَرَهَا فى لَيْلَةِ الْوِلادَةِ بَعْضٌ مِنَ الْحُورِ الْعَيْنِيَّة ❁ وَكَذٰلِكَ مِنَ النِّسَآءِ آسِيَةُ وَمَرْيَمُ ابْنَةُ عِمْرَان ❁ فَاشْتَدَّ بِهَا الطَّلْقُ لِتَمَامِ الْمُدَّةِ فى لَيْلَةِ الاِثْنَيْنِ الْمَطْلِيَّة ❁ بِأَنْوَارٍ وَأَسْرَارٍ وَحِكَمٍ وَرَحْمَةٍ وَرَأْفَةٍ وَغُفْرَان ❁ وَكَانَتْ إِذْ ذَاكَ حَاضِرَةً عِنْدَهَا أُمُّ عُثْمَانَ ابْنِ أَبِى الْعَاصِ ذَاتُ الْحُظُوظِ الْهَنِيَّة ❁ وَالشَّفَّاءُ أُمُّ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ سَيِّدِ أَهْلِ الشُّكْرَان ❁ فَاشْتَدَّ بِهَا الطَّلْقُ فَوَضَعَتْهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

(After mentioning his birth, the following greeting is recited)

Welcome al-Mustafa at our place
Welcome, welcome

O beautiful one, who appeared in the sun of sublimity
Whose light filled the heavens, filled the heavens

The pure, O how pure the friend of Allah, O how pure!
Whose ascension to the heavens reached the pinnacle

The *wali*, the Exalted's secret, the Exalted's secret
Manifested in the heights and became very clear

His Lutf took the minds and the hearts of all mankind
He includes all beauty and even makes it more beautiful

The water from his mouth cured the sick, cured the sick
His nose is like the sword, but sharper than the sword

His knowledge, all other knowledges are from it, all knowledge is from it
Like springs which are filled from the seas (endless)

His face is greater than the moon, greater than the moon
His forbearance, and his forbearance is quite sufficient, O listener

His eyes can shoot the ghazal, shoot the ghazal
O my God, from arrows of Tubbala which never miss (a people who are well known for their accuracy; i.e., whenever his eyes fell upon someone they would fall in love with him)

His spit is like wine, like wine
May I drink from it as soon as possible

He appears to me saying: O Mirghani, O Mirghani
Take what you want, your hand and your wine (meaning, take the divine secrets)

Find my intention, my true intention, O young man
May my wish, my want, and Allah's blessings

Reach Taha, al-Mustafa, al-Mustafa,
And his good Companions.

Make Du'a

. . . And he was born circumcised, by Allah's *hikmah* ❁ Looking up toward the heavens. Thus we ask you, O Allah, to cover us in this world and the next ❁ His mother related that, at the moment of his birth, there were illuminations from the unseen. (Between the East and West, the Heavens and the Earth, she saw men carrying pitchers made of silver and gold) ❁ With him emerged a brilliance that reached the horizons ❁ Um 'Uthman said that the stars approached and, at the moment of his birth, she saw only the lights ❁ That illuminated the seen worlds ❁ Um 'Abd al-Rahmān said: "When he fell into my hands he raised his voice repeating *salat wa salam* many times ❁ "And I heard someone saying: 'May Allah have mercy on you (O Prophet of Allah)!' " So congratulations to her (Amina) because of this event ❁ For her, Allah illuminated what is between the East and West with His great lights ❁ Until she saw the palaces in Sham and Persia ❁

تحية لقدومه صلى الله عليه وسلم تقال بعد وضعه وعندها القيام

مَرْحَبــاً بِالْمُصْطَفىٰ يَــا مَسْهَلاَ ❁ مَسْهَلاً فى مَرْحَباً فى مَسْهَلاَ
يَا جَمِيلاً لاحَ فى شَمْسِ الْعُلا ❁ نُورُهُ غَطَّ الْعُـلاَ غَطَّ الْعُـلاَ
الصَّفِى نِعْمَ الصَّفِى نِعْمَ الصَّفِى ❁ مَنْ تَرَقّىٰ لِلْمَعَالِـى وَاعْتَـلاَ
الْوَلِـى سِرُّ الْعَلِـى سِرُّ الْعَلِـــى ❁ قَدْ تَجَلّىٰ فى الْمَجَالِى وَاجْتَلاَ
لُطْفُهُ يَسْبِى الوَرىٰ يَسْبـى الْوَرىٰ ❁ مَنْ حَوىٰ كُلَّ جَمَالٍ جَمَّلاَ
رِيقُهُ يَشْفِى العَلِيلْ يَشْفِـى العَلِيلْ ❁ أَنْفُهُ كَالسَّيْفِ أَضْوَا وَاصْقَلاَ
عِلْمُهُ مِنْهُ الْعُلُـومْ مِنْهُ الْعُلُومْ ❁ كَعُيُـونٍ مِنْ بُحُورٍ تُمْتَلاَ
وَجْهُهُ فَـاقَ الْبُدُورْ فَـــاقَ الْبُدُورْ ❁ حِلْمُهُ يَكْفِى جَمِيعاً يَـا فُلاَ
عَيْنُهُ تَرمِى الْغَزَالْ تَرْمِى الْغَزَالْ ❁ وَيْحَ قلْبِى مِنْ سِهَـامٍ نُبَّـلاَ
تَفْلُهُ خَمْـرٌ حَلا خَمْـرٌ حَـلا ❁ عَلَّ شُرْبِى مِنْهُ شُرْباً عَـاجِلاَ
يَـبْـدُ لِـى يَـا مِيرْغَنِى يَا مِيرْغَنِى ❁ خُـذْ مُرَادَكْ وَمِدَادَكْ وَالطِّلاَ
فَالْقَ قَصْدِى نِعْمَ قَصْدِى يَا فَتىٰ ❁ فَمُنَـائِـى وَمُـرادِى وَصَـلاَ
تَغْشَ طٰهَ الْمُصْطَفىٰ الْمُصْطَفىٰ ❁ وصِحَابــاً ثُـمَّ آلاً فُـــضَّلاَ

الدعاء

مَخْتُوناً حِكْمَةً رَبَّانِيَّة ❁ شَاخِصاً بِبَصَرِهِ إِلىَ السَّمَآءِ فَنَسْأَلُكَ اللّٰهُمَّ سَتْرَ الدَّارَان ❁ وَقَدْ حَكَتْ أُمُّهُ عِنْدَ ذٰلِكَ أُمُوراً نُورَانِيَّة ❁ وَخُرُوجَ نُورٍ مَعَهُ سَطَعَ فى الْأُفُقَان ❁ وَقَالَتْ أُمُّ عُثْمَانَ تَدَلَتِ النُّجُومُ وَلَمْ تَنْظُرْ عِنْدَ وِلاَدَتِهِ إِلاَّ أَنْوَاراً عُمُومِيَّة ❁ وَذٰلِكَ أَنَّهَا عَمَّتْ فى سَائِرِ الْكِيَان ❁ وَقَالَتْ أُمُّ عَبْدِ الرَّحْمٰنِ لَمَّا سَقَطَ عَلىٰ يَدَيَّ وَاسْتَهَلَّ عَلَيهِ الصَّلاةُ وَالسَّلاَمُ مَقْرُونتَانِ بِالزَّكِيَّة ❁ سَمِعْتُ قَآئِلاً يَقُولُ رَحِمَكَ اللهُ فَيَا هَنِيئاً لَهَا بِتِلْكَ الْمَجْلِسَان ❁ وَأَضَاءَ لَهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ مِنْ أَنْوَارِهِ الْعَظَمُوتِيَّة ❁ حَتّىٰ لَقَدْ نَظَرَتْ إِلىٰ قُصُورِ الرُّومِ وَكَنْعَان ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Seven

As for the wonders that came to pass on the night of his birth, *salla Allahu ‘alayhi wa sallam* ❁ Testifying to his special and great status with the *Haqq* and to the status of the place (where he was born) ❁ Like the shaking of the great palace of Kisra ❁ Of the famous Anoshurwan (Persian king) ❁ If you thought about it and you possessed vision and piercing insight ❁ In its signs, the destruction of the calling to vanity and falsehood would be seen ❁ Likewise, in the drying up of the lake known as Tabariya (near Persia) ❁ In these are shining signs and proof of the *Haqq* ❁ Even more amazing, if you think carefully about it, is the extinction of the Persian fire ❁ Strange that someone would hear this and not believe, there is no greater loser than he ❁ According to authentic tradition, burning continuously for one thousand years, it was lit in the *Jahiliya* to be worshipped ❁ When he, *salla Allahu alayhi wa sallam,* appeared those fires just went out ❁ The idols were turned over on their heads with the appearance of the *millat* of the Hanafis ❁ Their worship was discredited and spread in all the East and West ❁ Then the angels carried him and roamed with him about the lands ❁ His great *baraka* spreading over all the valleys ❁ It was said, thus did the angels circle the higher realms with him ❁ To obtain what the lands [below] had obtained of pride ❁ The sky, on the night of his birth, became adorned, all the creatures rejoiced ❁ And how could they not, for from his light the Merciful created them ❁ Without doubt, the beauty (hidaya) spread through the Earth, O Distinguished Ones ❁ And she had the right to be adorned in joy, if you would understand ❁ Because so many *khayrat* appeared on her because of his birth which did not appear in other worlds ❁ Worthy of pride, especially the two places ❁ Where he was born and brought up and received the revelation, Makkah ❁ And where he was buried; would that I were that earth which gained the two prides (of the dunya and akhira) ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَاغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل السابع

وَأَمَّا الَّذِى جَرىٰ لَيْلَةَ مَوْلِدِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْعَجَائِبِ الْعَجِيبِيَّة ❁ فَأُمُورٌ دَالَّةٌ علىٰ عَظِيمِ مَكَانَتِهِ مِنَ الْحَقِّ وَالْمَكَان ❁ كَالإِرْتِجَاجِ الْوَاقِعِ فى إِيَوانِ كِسْرىٰ ذِى الْبِنَاءَاتِ الْقَوِيَّة ❁ الْمَعْرُوفِ بِأَنُوشَرْوَان ❁ فَذٰلِكَ إِذا تَأَمَّلْتَهُ وَكُنْتَ ذَا نَظَرٍ وَبَصِيرَةٍ بَصِيرِيَّة ❁ تَرىٰ فِيهِ أَعْظَمَ الْبَشَائِرِ بِانْهِدَامِ دَعْوَةِ الْبُطْلاَن ❁ وَغَيْضُ الْبُحَيْرَةِ الْمَعْرُوفَةِ بِنَاحِيَّةِ الْفُرْسِ بِطَبَرِيَّة ❁ فِيهِ مِنَ الآيَاتِ السَّاطِعَةِ بِالْحَقِّ وَالْبُرْهَان ❁ وَأَعْجَبُ مِنْ ذٰلِكَ كُلِّهِ إِذَا دَقَّقْتَ خُمُودُ النَّارِ الْفَارِسِيَّة ❁ فَيَا عَجَباً مِمَّنْ يَسْمَعُ مِثْلَ هٰذَا وَيُكَذِّبُ فَلَيْسَ أَقْوىٰ مِنْهُ خُسْرَان ❁ وَكَانَ لَهَا عَلَى الصَّحِيحِ أَلْفُ عَامٍ لَمْ تَخْمَدْ لِعِبَادَتِهِمْ أَوْقَدَهَا الْجَاهِلِيَّة ❁ وَقَدْ خَمِدَتْ لِظُهُورِهِ صَلَّى اللهُ عَلَيهِ وَسَلِّمَ تِلْكَ النِّيرَان ❁ وَأَصْبَحَتِ الأَصْنَامُ مُنَكَّسَةً علىٰ رُءُوسِهَا لِبُدُوِّ الْمِلَّةِ الْحَنِيفِيَّة ❁ وَبُطْلانِ عِبَادَتِهَا وَعَمَّ ذٰلِكَ فى جَمِيعِ الْمَشْرِقَان ❁ ثُمَّ أَخَذَتْهُ الْمَلائِكَةُ فَطَافَتْ بِهِ جَمِيعَ الأَرْضِيَّة ❁ وَعَمَّتْ بَرَكَتُهُ الْعُظْمىٰ علىٰ أَصْنَافِ الْوِدْيَان ❁ وَقِيلَ دَارَتْ بِهِ فى الْعَوَالِمِ الْعُلْوِيَّة ❁ لِتَنَالَ مَا نَالَتْهُ الأَرْضُونَ مِنَ الْفُخْرَان ❁ وَزُيِّنَتِ السَّمَاءُ لَيْلَةَ مَوْلِدِهِ وَفَرِحَتْ الْخَلائِقُ الْمَلَكِيَّة ❁ فَكَيْفَ لا وَمِنْ نُورِهِ خَلَقَهَا الرَّحْمٰن ❁ وَعمَّتِ الأَرْضَ الزِّينَةُ مِنْ غَيْرِ شَكٍّ يَا مَعْشَرَ الأُمَّةِ التَّخَصِيصِيَّة ❁ وَيحِقُّ لَهَا إِنْ كُنْتَ ذَا فَهْمٍ أَنْ تُزَان ❁ وَهْوَ لِمَا عَمَّ فِيهَا مِنْ خَيْرَاتٍ تَشَرَّفَتْ بِهَا علىٰ جَمِيعِ الْعَوَالِمِ الأُخْرَوِيَّة ❁ فَيَالَهَا مِنْ مَفَاخِرَ وَلا سِيَّمَا لِلْمَوضِعَان ❁ وَذٰلِكَ حَيْثُ وُلِدَ وَنَشَأَ وَبَدَأَهُ الْوَحْيُ فى الأَرْضِ الْمَكِيَّة ❁ وَحَيْثُ دُفِنَ فَيَالَيْتَنِى كُنْتُ تِلْكَ الأَرْضَ الَّتِى زَادَتِ الْفَخْرَان ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَاغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

Chapter Eight

He, with his mother, grew, but she was soon to depart ❁ And his father had died before her, as verified by the two men of honor (ibn Katheer and Waqidi) ❁ He, the Perfect, whose care is infinite, was with him, guiding and protecting ❁ After a number of women (wetnurses) refused to care for him ❁ Then appeared the one who possessed complete good fortune and luck, Sayyidatuna Halima al-Sa'diya ❁ O what happiness, her felicity was above all mankind and jinn ❁ The *baraka* she obtained, she told about, in the places around Makka ❁ For example, she had a sheep that suddenly gave abundant milk when before it had none ❁ And her herd, which had been infertile and with little benefit, suddenly became fertile and full of benefit ❁ And they increased with what the *Hanan* put into them ❁ With unusual quickness he (i.e., the Prophet) grew into young manhood, one of the wonders told by the honest and good people ❁ (All these) are signs of the great care of the Most Caring because he was an orphan ❁ Read the secrets in *Surat al-Dhuha* from the Merciful, the Generous ❁ Protected, guided, made self-sufficient; and it had happened ❁ In his good upbringing and cleanliness even when very young, there was always politeness and good manners ❁ In the morning, he would awake with a natural shine as if having been rubbed with oil, and around his eyes natural kohol, all care from the Rahman ❁ From childhood, the *barakah* of *salla Allahu alayhi wa sallam* was easily visible and well-known concerning food ❁ It was such that when he ate with his uncle Abu Talib and his family, they would quickly become satisfied ❁ But when he was absent that *barakah* disappeared, and not all would be satisfied ❁ Thus, the greatness of his status cannot be described ❁ Now get prepared to empty yourself of everything but love for his growth, kept (from the influence of Shaytan) ❁ Turn in the direction of the love descending toward him secretly and openly ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Nine

With Halima, when he and his brother tended the above mentioned sheep ❁ Clouds shaded him, something known to be true at other places ❁ One day, while tending the sheep, a group of angels came ❁ Said to be three, while others said, no, they were two ❁ In the hand of one of them was a glittering golden washbasin full of ice, in this there is no doubt ❁ Opening his noble chest, they removed his heart ❁ Opening his heart, they threw from it a black spot, thereby purifying (him from the influence of Shaytan) ❁

الفصل الثامن

ثُمَّ نَشأَ مَعَ أُمِّهِ وَتُوُفِيَتْ بَعْدَ مُدَّةٍ مِنَ الزَّمَانِ قَلِيلِيَّة ❁ وَقَدْ تُوُفِّيَ أَبُوهُ قَبْلَهَا كَمَا صَحَّحَهُ الشَّهْمَانْ ❁ ثُمَّ تَوَجَّهَتْ بِهِ كَمَالُ الْعِنَايَةِ الأَبَدِيَّة ❁ بَعْدَ أَنْ تَرَكَهُ بَعضُ النِّسْوَان ❁ وَذٰلِكَ إِلىٰ حَضْرَةِ سَيِّدَتِنَا كَامِلَةِ الْحَظِّ حَلِيمَةَ السَّعْدِيَّة ❁ فَيَالَهَا مِنْ سَعَادَةٍ فَاقَتْ بِهَا عَلىٰ جَمْعٍ مِنَ الإِنْسِ وَالْجَان ❁ وَحَصَلَ لَهَا مِنَ الْبَرَكَةِ مَا خَبَّرَتْ بِهِ فى الدِّيَارِ الْحَرَمِيَّة ❁ كَمِثْلِ دُرُورِ شَاتِهَا الَّتِى لَمْ يَكُنْ فِيهَا شَيْءٌ مِنَ الأَلْبَان ❁ وَخِصْبِ غَنَمِهَا الَّتِى كَانَتْ لَمْ تَحْوِ شَيْئاً مِنَ الْمَنْفَعِيَّة ❁ فَعَادَتْ بِالإِعْطَاءِ مِمَّا جَادَ بِهِ فِيهَا الْحَنَّان ❁ وَفى سُرْعَةِ شَبَابِهِ مِنَ الْغَرَائِبِ مَا حَكَتْهُ الأَفْضَلِيَّة ❁ دِلالَاتٌ عَلىٰ عِظَمِ اعْتِنَاءِ البَرِّ بِهِ لأَنَّهُ يَتِيماً كَان ❁ وَفى الضُّحىٰ أَسْرَارٌ مِنَ الرَّحِيمِ الْكَرِيمِ مَتْلِيَّة ❁ مِنْ إِيوَآءٍ وَإِهْدَاءٍ وَإِغْنَاءٍ وَقَدْ حَان ❁ وَفى حُسْنِ نَشْأَتِهِ وَنَظافَتِهِ مَعَ صِغَرِهِ تَأْدِيبُ أَدَبِيَّة ❁ وَإِصْبَاحُهُ صَقِيلاً دَهِيناً كَحِيلاً يُشِيرُ لِهٰذَا الدَّوَران ❁ وَبَرَكَتُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فى الأَكْلِ مِنْ صِغَرِهِ إِذَا حَضَرَ فِيهِ ظَاهِرَةٌ مَشْهُورَةٌ مَرْمُوزِيَّة ❁ وَهُوَ أَنَّهُ إِذَا أَكَلَ مَعَ عَمِّهِ أَبِي طَالِبٍ وَآلِهِ شَبِعُوا بِغَيْرِ تَوَان ❁ وَإِذَا غَابَ خَرَجَتْ تِلْكَ الْبَرَكَةُ فَلَمْ تَشْبَعِ الْجَمْعِيَّة ❁ وَثَمَّ مِنْ عِظَمِ قَدْرِهِ مَا يَكلُّ عَنْهُ الْوَصْفَان ❁ فَتَأَهَّبْ بِتَفْرِيغِ سِرِّكَ لِحُبِّ هٰذِهِ النَّشْأَةِ الْمَحْفُوظِيَّة ❁ وَتَوَجَّهْ لإِنْزَالِ الْمُوَدَّةِ فِيهِ سِرّاً وَإِعْلان❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل التاسع

وَعِنْدَ حَلِيمَةَ مَعَ أَخِيهِ كَانَ يَرْعَى غَنَمَهُمُ الْمَسْمِيَّة ❁ فَكَانَ يُظِلُّهُ الْغَمَامُ وَقَدْ صَحَّ ذٰلِكَ فِي غَيْرِ مَكَان ❁ وَجَآءَهُ ذَاتَ يَوْمٍ وَهَوَ يَرْعَى الْغَنَمَ عُصْبَةٌ مَلَكِيَّة ❁ قِيلَ ثَلاثَةٌ وَقَالَ بَعضُهُمْ بَلِ اثْنَان ❁ وَفى يَدِ أَحَدِهِمْ طِسْتٌ مِنَ الأَلْوَانِ الذَّهَبِيَّة وَهُوَ مَمْلُوءٌ ثَلْجاً بِغَيْرِ زَيْغٍ وَلا بُهْتَان ❁ فَشَقَا صَدْرَهُ الشَّرِيفَ وَاسْتَخْرَجَا مِنْهُ الْمُضْغَةَ القَلْبِيَّة ❁ ثُمَّ شَقَّا قَلْبَهُ فَأَخْرَجَا مِنْهُ عَلَقَةً سَوْدَآءَ فَطَرَحَاهَا مِنْ ثَمَّ لِيُطَهِّرَان ❁

With the ice they washed its inside, leaving it immaculate ❁ Sealing it with light, they then filled it with wisdom and faith ❁ Jibril, witnessing the *haqq*, then said, "A strong heart (able to bear divine secrets) ❁ "So now he is strong with eyes that can see" ❁ When they turned to leave he saw them clearly ❁ Now he had ears that could hear what was happening, as has been authenticated ❁ One angel said, "Weigh him against ten of his good *ummah*" ❁ He was weighed and he equaled more than ten ❁ "How farfetched! The two worlds balanced against him?" (said another angel) ❁ "Then weigh him against a hundred of his *ummah*" ❁ Weighed, he was heavier than them, as authenticated by the two good ones (the *'alims* al-Darimi and Abu Na'im) ❁ Then he said, "Weigh him with a thousand, thus will Allah's and His creation's witnessing be complete" ❁ Again weighed, he was heavier. So he said to his companion, "If you weighed him with all of his *ummah* he would be heavier in the scale" ❁ They then embraced him, kissed his head, and said, "You will never be afraid, O Sayyid of all the Prophets and Messengers! ❁ "If you know what goodness and guidance is meant for you ❁ "By Allah, you will be at ease without worry" ❁ He was endowed with a power that enabled him to ascend to the other worlds ❁ Then the angels said to him, "How Allah has honored you, O best of earthly dwellers! ❁ "Surely, Allah and His angels are with you. You need not fear. Now you are protected from error" ❁ He remained thus while growing, being called al-Amin for his natural trustworthiness ❁ Then, at twenty-five, he married Khadija, who would be promised a palace in Paradise ❁ During his trip to Sham for trade, a group of angels, free from error, gave him shade ❁ Upon his approach, Khadija and other women saw two angels giving him shade ❁ She told this to Maysira, whereupon, he told her he had seen this throughout their trip to Sham ❁ O you who are on a great affair, the Messenger of the King and Giver of the *Dīn* ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Ten

Then he began to worship in a cave, full of *khayr*, in the mountain of Hira ❁ Sharing his time between the Cave and his family ❁ The Angel (Jibril) came to him, saying, "Read!" But he said, "I cannot read." Then the Angel embraced him with forebearance (to strengthen his soul to receive the revelation) ❁ Again the Angel asked him to read and again he said he couldn't read; and the Angel embraced him as counselor ❁ The Angel then said, "*Iqra bismi rabika al-ladhi khalaq,*"

ثُمَّ غَسَلا بَطْنَهُ بِذٰلِكَ الثَّلْجِ حَتى تَرَكَا تِلْكَ الْمُضْغَةَ مَنْقِيَّة ❁ فَخَتَمَاهَا بِخَاتَمِ النُّورِ فَمَلاَهَا حِكْمَةً وَإِيمَاناً ثُمَّ قَالَ جِبْرِيلُ قَلْبٌ وَكِيعٌ شَهَادَةً مِنْهُ حَقِّيَّة ❁ أَىْ شَدِيدٌ وَفِيهِ يَا بُنَىَّ عَيْنَانِ تُبْصَران ❁ فَمَا هُوَ إلاَّ أَنْ وَلَّيَا عَنْهُ فَصَارَ يَرَى ٱلأَمْرَ مُعَايَنَةً عِيَانِيَّة ❁ وَكَانَ لَهُ كَمَا صَحَّ أُذْنَانِ لِلْوَقَائِعِ تَسْمَعَان ❁ ثُمَّ قَالَ لَهُ زِنْهُ بِعَشَرَةٍ مِنْ أُمَّتِهِ الْخَيْرِيَّة ❁ فَوَزَنَهُ فَرَجَحَ بِهِمْ وَهَيْهَاتَ أَنْ يَزِنَهُ الْكَوْنَان ❁ ثُمَّ قَالَ لَهُ زِنْهُ بِمَائَةٍ مِنَ أُمَّتِهِ الأُخْرَوِيَّة ❁ فَوَزَنَهُ فَرَجَحَ بِهِمْ كَمَا صَحَحَهُ الْحَبْرَان ❁ ثُمَّ قَالَ زِنْهُ بِأَلْفٍ مِنْهُمْ لِتَتِمَّ مِن اللهِ وَالْخَلْقِ الشَّهَادَةُ الْعَدْلِيَّة ❁ فَوَزَنَهُ فَرَجَّحَ فَقَالَ لِصَاحِبِهِ لَوْ وَزَنْتَهُ بِأُمَّتِهِ لَوَزَنَهَا مُرَجَّحَ الْمِيزَان ❁ ثُمَّ ضَمُّوهُ إِلىٰ صُدُورِهِم وَقَبَّلُوا رَأْسَهُ وَقَالُوا لَنْ تُرَاعَ يَا سَيِّدَ جَمَاعَةِ النُّبُوَّةِ وَالرُّسْلِيَّة ❁ فَلَوْ تَدْرِى مَا يرَادُ بِكَ مِنَ الْخَيْرِ وَالْهَدَيَان ❁ فَوَحقِّكَ عَلَى اللهِ لَقَرَّتْ عَيْنَاكَ الْجَمِيلَةُ الْحُسْنِيَّة ❁ وَكَانَ الأَمْرُ فِيهِ الْجُودَ السَّارِىَ إِلىٰ سَائِرِ الْعَالَمَان ❁ وَقَالَ لَهُ مَا أَكْرَمَكَ عَلَى اللهِ يَا خَيْرَ مَنْ وَطِئَ الأَرْضَ الْفَتْقِيَّة ❁ إِنَّ اللهَ مَعَكَ وَمَلائِكَتَهُ فَمَا عَلَيْكَ مِنْ خَوْفٍ بَعْدَ هٰذَا العِصْمَان ❁ ثُمَّ لَمْ يَزَلْ هٰكَذَا وَهُوَ يَكْبُرُ وَدُعِىَ الأَمِينَ لأَمَانَتِهِ الْقَرِيحِيَّة ❁ وَتَزَوَّجَ بِخَدِيجَةَ وَهُوَ ابْنُ خَمْسٍ وَعِشْرِينَ الْحَائِزَةِ الْقَصْرَان ❁ وَسَافَرَ الشَّامَ فى تِجَارَةٍ وَكَانَتْ تُظَلِّلُ عَلَيْهِ جَمَاعَةٌ مِنَ الْمَلائِكَةِ الْمَعْصُومِيَّة ❁ وَرَأَت خَدِيجَةُ مَعَ نِسَآءٍ حِينَ قُدُومِهِ يُظِلاَّنِه مَلَكَان ❁ فَذكَرَتْ ذٰلِكَ لِمَيْسَرَةِ فَأَخْبَرَهَا أَنَّهُ رَأَى ذٰلِكَ مُنْذُ خَرَج مَعَهُ فى السَّفَرِيَّة ❁ فَيَا عَظِيمَ شَأْنِكَ يا رَسُولَ الْمَلِكِ الدَّيَّان ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

﴿ الفصل العاشر ﴾

ثُمَّ أَخَذَ يَتَحَنَّثُ فى جَبَلِ حِرَآءَ فى الْمُغَارَةِ الَّتِى هِىَ بِالْخَيْرَاتِ حَرِيَّة ❁ وَيَعُودُ إِلىٰ أَهْلِهِ وَيَرْجِعُ إِلَيْهَا فى بَعْضِ الأَحْيَان ❁ فَجَاءَهُ الْمَلَكُ فَقَالَ لَهُ اقْرَأْ فَقَالَ مَا أَنَا بِقَارِئٍ فَغَطَّهُ غَطَّةً حِلْمِيَّة ❁ ثُمَّ قَالَ لَهُ اقْرَأْ فَقَالَ مَا أَنَا بِقَارِئٍ فَغَطَّهُ أُخْرىٰ بِنُصْحَان ❁ ثُمَ قَالَ لَهُ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِى خَلَقَ

thus beginning the revelation for the *hadrat al-mahmudiyya* ❁ From then on the affair continued at its (appointed) times until the revelation of the Qur'an was complete ❁ A year, according to the most correct references, before he emigrated to Yathrib ❁ Jibril came and made the night journey with him to the *Bayt al-Maqdis,* as has been authenticated by the two Shaykhs (Bukhari and Muslim) ❁ Jibril came with the *Buraq* (one of the animals of the *Jannah*) bridled, but difficult to ride, untamed ❁ Jibril said to it, "No other than the noblest slave of Allah, Muhammad ibn Adnan, *salla Allah alayhi wa sallam,* has come to mount you ❁ After reaching the *Bayt al-Maqdis,* leading the prophets in prayer, and drinking the milk drink (having chosen between water, wine, or milk), he ascended with him to the heavens ❁ In the first heaven he met Adam, and in the second the two cousins, Yahya and 'Isa, the blameless and unblemished (i.e., free of physical desires and unwed) ❁ In the third heaven he found Yusuf, renown in beauty, who captivated Zulayka ❁ In the fourth heaven, Idris, the one about whom Allah said in the Qur'an, "We have raised him to a high place" ❁ In the fifth heaven, Harun, and in the sixth, Musa, who returned him to Allah to reduce the required prayers ❁ Whereupon the number of prayers was changed from fifty to three in the day and two at night ❁ In the seventh heaven he met Ibrahim, leaning against the *Bayt al-Ma'mur* (Ka'bah) effulgent with lights ❁ Entered daily by 70,000 angels in number ❁ Who, when they leave, don't return until the *yawl-qiyama,* suddenly! ❁ How high is this *maqam,* the *Khalil* of the Rahman! ❁ *Salla Allahu alayhi wa sallam* continued to ascend to the *Sidra al-Muntaha* (the Lote Tree of the Furthest Limit) until he reached the *Hadrat al-Arshiya* (the presence of the Throne of Allah) ❁ Above the veils, he talked to his Master and saw Him, as Ibn Abbas relates, even with his eyes ❁ He returned, and all that happened was in just a part of the night. How celebrated are these miracles! ❁ He informed Quraysh, the unjust; but, disappointed, he was not believed ❁ He had brought signs; he told them of the caravan which he had seen ❁ But the Siddiq believed him, for Allah had prepared him for this; so wake up! O you who are sleeping.

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

This poem, written by Sayyidi Muhammad Sir al-Khatim, is similar to one written by Ibn al-Arabi (May Allah be pleased with them)

Allah's prayers be upon you, O best who made the night journey
O best dispatched, and noble messenger (repeated every two stanzas).

Have you not seen that Allah took his slave on the night journey,
Body and soul, to express His utmost in giving,

From the Ka'bah, the Supreme, whose light has spread
From the Nearest Mosque to the Aqsa Mosque,

Where he ascended the seven heavens, intending
To see the chosen ones, the selected ones, the dear ones to Allah,

وَذٰلِكَ بَدّءَ الْوَحْيِ لِلْحَضْرَةِ الْمَحْمُودِيَّة ❁ وَمِنْ ثَمَّ تَوَاتَرَ الأَمْرُ أَحْيَاناً حَتىٰ نُزُولُ الْقُرْآن ❁ وَقَبْلَ أَنْ يُهَاجِرَ بِسَنَةٍ عَلَى الصَّحِيحِ لِلدِّيَارِ الْيَثْرِبِيَّة ❁ جَاءَهُ جِبرِيلُ فَأَسْرىٰ بِهِ إِلىٰ بَيتِ الْمَقْدِسِ كَمَا حَرَّرَهُ الشَّيْخَان ❁ وَأَتَاهُ بِالْبُرَاقِ مُلْجَماً فَاسْتَصْعَبَ بِعُنُوفَةٍ بَهِيمِيَّة ❁ فَقَالَ لَهُ جِبْرِيلُ مَا رَكِبَكَ عَبْدٌ أَكْرَمُ عَلىٰ اللهِ مِنْ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ابْنِ عَدْنَان ❁ ثُمَّ بَعْدَ بَيْتِ الْمَقْدِسِ رَقىٰ بِهِ إِلىٰ السَّمَوَاتِ بَعْدَ أَنْ صَلَّى بالنَّبِيِّينَ وَأَسْقِىَ الشَّرْبَةَ اللَّبَنِيَّة ❁ فَلَقِىَ آدَمَ فى الأُولىٰ وَفى الثَانِيَةِ ابْنَي الْخَالَةِ يَحْيىٰ وَعِيسَى ذوى الإِحْصَان ❁ وَفى الثَّالِثَةِ وَجَدَ يُوسُفَ ذَا الْمَحَاسِنِ الَّذِى افْتَتَنَتْ بِهِ زَلِيْخَا الأَوَّلِيَّة ❁ وَفى الرَّابِعَةِ إِدْرِيسَ الَّذِي قَالَ اللهُ فِيهِ وَرَفَعْنَاهُ مَكَاناً عَلِيّاً فى التِّبْيَان ❁ وَفى الْخَامَسَةِ هَارُونَ وَفى السَّادِسَةِ مُوسَى الَّذِى رَدَّهُ لِتَخْفِيفِ الصَّلاةِ الْفَرْضِيَّة ❁ فَرَجَعَتْ بَعْدَ خَمْسِينَ خَمْساً فى النَّهَارِ ثَلاثَةٌ وَفى اللَّيْلِ فَرْضَان ❁ وَفى السَّابِعَةِ إِبْرَاهِيمَ مُتَّكِئاً عَلَى الْبَيْتِ الْمَعْمُورِ بِالضِّيَاءَاتِ الْوُسْعِيَّة ❁ الَّذى يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ بِحُسْبَان ❁ ثُمَّ إِنَّهُمْ لاَ يَعُودُونَهُ إِلىٰ يَوْمِ الْقِيَامَةِ الْبَغْتِيَّة ❁ فَمَا أَعْلىٰ هٰذَا الْمَقَامَ كَيْفَ وَهُوَ مَقَامُ خَلِيلِ الرَّحْمٰن ❁ وَلَم يَزَلْ يَرْقىٰ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى سِدْرَةِ الْمُنْتَهىٰ إِلىٰ الْحَضْرَةِ الْعَرْشِيَّة ❁ وَعَلاَ الْحُجُبَ وَخَاطَبَ مَوْلاهُ وَرآهُ كَمَا قَالَ ابْنُ عَبَّاسٍ عِيَان ❁ وَرَجَعَ وَكُلُّ ذٰلِكَ كَانَ فى بَعْضِ لَيْلَةٍ فَمَا أَعْظَمَ هٰذِهِ الْمُعجِزَاتِ الشَّهِيرِيَّة ❁ وَأَخْبَرَ قُرَيْشاً فَكَذَّبَهُ أَهْلُ الْبَغْيِ وَالْخِذْلان ❁ فجَآءَ بِالْعَلامَاتِ وأَخْبَرَ بِالْعِيرِ الَّتى كَانَتْ لَهُ مَرْئِيَّة ❁ وَصَدَّقَهُ الصِّدِّيقُ لِسَبْقِ الْعِنَايَةِ لَهُ فَتَيَقَّظْ يَا نَوْمَان ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

تشطير قصيدة سيدي الشيخ محي الدين بن عربي

تأليف سيدي محمد سيد الختم رضي الله عنه

عَلَيْكَ صَلاةُ اللهِ يَا خَيْرَ مَنْ سَرىٰ ❁ وَيَا خَيْرَ مَبْعُوثٍ وَاكْرَمُ مُرَسَلَا

أَلَمْ تَرَ إِنَّ اللهَ أَسْرىٰ بِعَبْدِهِ ❁ بِجِسْمٍ وَرُوحٍ كَىْ يُبَالِغَ فى الإِعْطَا

مِنَ الْكَعْبَةِ الْعُظْمَى الَّتِى أَنْبَثَّ نُورُهَا ❁ مِنَ الْحَرَمِ الأَدْنىٰ إِلىٰ الْمَسْجِدِ الأَقْصىٰ

إِلىٰ أَنْ عَلا السَّبْعَ السَّمَاوَاتِ قَاصِداً ❁ يَرىٰ الْمُصْطَفَينَ الْمُجتَبَيْنَ أُولِى الإِدْنَا

Then to expanses that Allah has raised even higher,
    To the *Bayt al-Ma'mur* with the exalted assembly of angels,

To the sublime Lote Tree and His well-protected *Kursi*
    A place drawing nearer, becoming clearer as the end approaches,

To the higher manifest horizon, to undifferentiated particularization,
    To His Most Radiant *Arsh*, to the most beautiful level,

To the spendour of the Countenance until it disperses,
    Manifesting His names in their most beautiful forms

Overflowing in endless illumination,
    Removing the clouds of blindness from his wide eyes.

Then, held suspended upon the decree, he drew near
    To His purest world and drinking place,

Ascending with the help (of Allah) the degrees of closeness,
    Two bows' length or closer.

The universe had not the eyes to penetrate
    Nor the ears to hear (what he saw and heard) even if it had sought assistance.

From the divine presence, He was provided with all good qualities, one after another
    To observe what Allah had given him to drink at the sweet drinking place (so that he would be ready for the sacred event).

He spoke to him with the familiar voice of his freeman (Abu Bakr)
    So that his desire for intimacy of speech be strengthened.

And from behind the veil of Magnificence came the call:
    "Stop!" And the Lord of the Throne, glory be to Him, made *salawat* upon the Prophet

Disturbed by being addressed in this manner, he said,
    "Is Our Master bound by His infiniteness? He is the Most Majestic.

He is the *Samad*, the *Rahman,* and the Lord, yet
    I hear recited what my God is praying.

And He removed the veil of knowledge from the eye of his heart.
    He saw His essence at the degree of the great *qibla.*

The five (prayers) flowed over us like a banquet at the encounter.
    He revealed the unseen to him that which He revealed.

So he could see with his eyes what mankind could not.
    Beauty appeared guarded and hidden.

So He made him deserving of being the intercessor (al-shifa').
    The *Rahman* strengthened him with the '*urwat al-wuthqa* (the divine support)

So He found him eager to see his Lord's face,
    Wishing to return to his luminous world (from which he originated).

Allah, the Most Generous, appeared to him in form.
    The *Rahman* honored him with the manifest appearance.

Before this He had prepared his heart to witness
    For the future in which He would give him the *ayat al-kubra* (greatest sign).

And he saw Jibril, the *Amin*, as he really is
    Before this, while he was in intimate converse at the cave of Hira.

إِلىٰ عَرَصَـاتٍ زَادَهَا اللهُ رِفْعَةً ❁ إلىٰ بَيتِهِ الْمَعْمُورِ بِـالْمَلإِ الأَعْلىٰ

إِلىٰ السِّدْرَةِ الْعُلْيَا وَكُرْسِيِّةِ الأَحْمى ❁ مَحَلِّ التَّدَلى وَالتَّجَلِّـى فـى الإِنْـهَا

إلىٰ الْأُفُقِ الأَعْلىٰ الْمُبِينِ إِلىٰ الْهَبَا ❁ إِلىٰ عَرْشِهِ الْأَسْنىٰ إِلىٰ الْمُسْتَوىٰ الْأَزْهىٰ

إِلىٰ سُبُحَاتِ الْوَجْهِ حَتىٰ تَقَشَّعَتْ ❁ مجَالى مِنَ الأَسْمَاءِ بِالْمَظْهَرِ الأَسْمىٰ

فَـأَبْدىٰ التَّـجَلِى بِالإِنَـارَةِ مَـا جَـلا ❁ سَحَابَ الْعَمىٰ عَنْ عَيْنِ مُقْلَتِهِ النَّجْلا

فَكَانَ تَدَلِّيـهِ عَلـىٰ الأَمْرِ إِذْ دَنَـا ❁ لِعَالَمِهِ الأَصْفىٰ وَمَـوْرِدِهِ الأَزْكَـىٰ

طَوىٰ بِعِنَايَـاتٍ مَرَاتِـبَ الإِصْطِفَـا ❁ مِنَ اللـهِ قُرْباً قَـابَ قَوْسَيْنِ أَوْ أَدْنَـىٰ

وَكَانَتْ عُيُونُ الْكَـوْنِ عَنْهُ بِـمَـعْـزِلٍ ❁ وَأَسْمَـاعُهُ لَـوْ يَسْتَعِينُونَ بِـالإِصْغَـا

وَمِنْ حَضْرَةِ الذَّاتِ الصِّفَاتُ تَنَاوَبَتْ ❁ تُلاحِظُ مَـا يَسْقِيهِ بِالْمَوْرِدِ الأَحْلـىٰ

يُخَـاطِبُهُ بِالأُنْسِ صَوْتُ عَتِيقِـهِ ❁ لِيَـقْـوىٰ مُنَاهُ بِالْمُكَالَمَةِ الأَوْلـىٰ

وَمِنْ خَلْـفِ سِتْرِ الْكِبْرِيَا جَآءَهُ النِّدَا ❁ تَوَقَفَ فَرَبُّ الْعَرْشِ سُبْحَانَهُ صَلَّـى

فَأَزْعَـجَـهُ ذَاكَ الْـخِـطَابُ وَقَالَ هَلْ ❁ تَـقَـيَّـدَ مَـوْلَانَـا بِـإِطْـلاقِـه جَـلاّ

هَوَ الصَّمَدُ الرّحْمَـنُ وَالرَّبُّ بَعْـدَ ذَا ❁ يُصَلِّـي إِلٰهِـى مَـا سَمِعْتُ بِهِ يُتْلَى

وَشَالَ حِجَابَ الْعِلْمِ عَنْ عَيْنِ قَلْبِـه ❁ رَأى ذَاتَـهُ فِي رُتْبَـةِ الْقِبْلَةِ الْعُظْمَى

أُفِيضَتْ عَلَيْنَـا الْخَمْسُ مَأْدَبَةَ اللِّقَـا ❁ وَأَوْحـىٰ إِلَيْهِ بِالْغُيُوبِ الَّذِي أَوْحَـىٰ

فَعَـايَـنَ مَـالاَ يَقْدُرُ الخَـلْـقُ قَدْرَهُ ❁ جَمَـالاً تَظَـاهَرَ بِالصِّيَـانَةِ والإِخْفَا

فَـأَهَّـلَـهُ فِـي أَنْ يَـكُونَ مُـشَـفَّـعـاً ❁ وَأَيَّـدَهُ الـرَّحْـمَـنُ بِالْعُروَةِ الوُثْـقَـىٰ

فَـأَلْـفَـاهُ شَـوَّاقـاً إِلَتى وَجْـهِ رَبِّهِ ❁ يَـوَدُّ رُجُـوعـاً نَـحْوَ عَـالَمِهِ الأَسْنَـىٰ

تَـجَـلّـىٰ لَـهُ اللـهُ الْكـرِيـمُ بِصُورَةٍ ❁ وَأَكَرَمَـهُ الرَّحْمَـنُ بِـالْمَنْظَرِ الأَجْلَـىٰ

وَمِنْ قَبْلِ ذَا قَدْ كَانَ أَشْهَدَ قَلْبَهُ ❁ لِمَسْتَقْبَلٍ يَـأْتِيهِ بِالآيَةِ الْكُبْرىٰ

وَشَاهَدَ جِبْرِيلَ الأَمِينَ بِحَـالِهِ ❁ بِغَارِ حِرَاءٍ قَبْلَ ذَلِكَ فِي النَّجْوىٰ

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Eleven

With patience, *salla Allahu ‘alayhi wa sallam* endured the filthy deeds of the unbelievers ❁ But out of the perfection of his character, he called upon Allah to lead them to guidance ❁ And Allah lead some of them through His care; and Allah ordered him to make *hijra* ❁ So he and the Siddiq left; and they hid themselves in the cave of Thawr while the unbelievers searched to kill them ❁ They came to the cave, but Allah had ordered the pigeon and the spider to weave at the mouth of that protected cave ❁ Abu Bakr said: “Here they are!” But the one whom Allah had filled his heart with ease and reassurance said ❁ “O Abu Bakr, what do you think about two and Allah is the third for them?” Then Allah sent them His *sakina* and help ❁ They moved on toward Madina; on the way, Suraqa caught up with them, but his horse’s legs sank in the sand so he called out for help ❁ The Prophet, *salla Allahu ‘alayhi was sallam,* released him and he returned (to the Quraish) but directed the *Kuffar* away from the Prophet, *salla Allahu ‘alayhi wa sallam,* who was then able to enter the sacred dwelling places (Madinah) ❁ He dismounted among the dwellings of his mother’s uncles, the Bani al-Najjar, those who stood their ground in danger ❁ He built the mosque and prepared the army, he and the circle of companions ❁ He established the *Dīn* then met his Lord in a state of perfection ❁ The Angel of Death, who had never asked for permission from any previous prophet, asked permission [from the Prophet before he took his life] ❁ He gave him permission, the greatest disaster for us, but we leave the judgment to the Munificent (the Mannan) ❁ *Salla Allahu ‘alayhi wa sallam* was buried in the room of ‘A’isha, his wife, on whom the *ayat tabri’iya* came (verses, in Sura al-Nur, that freed her from accusations of unfaithfulness) ❁ At his feet would be buried Abu Bakr al-Saddiq and ‘Umar al-Faruq ❁ The angels prayed upon him and honored his family with Khidr, possessing knowledges from Allah’s presence ❁ The men, women, and children prayed upon him according to the instructions he left behind ❁ And his *millah* spread throughout the earth, near and far ❁ Nothing in the worlds has been denied from his mercy and blessing.

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل الحادي عشر

ثُمَّ لَمْ يَزَلْ صَابِراً صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلىٰ الْخَبَائِثِ الصَّادِرَةِ لَهُ مِنَ الْفِئَةِ الْكُفْرِيَّة ❁ وَيَدْعُو لَهُمْ مِنْ حُسْنِ خُلُقِهِ بِالْهُدىٰ وَالهَدَيَان ❁ فَهَدىٰ اللهُ مَنْ هَدىٰ بِعِنَايَتِهِ وَأَمَرَهُ لِيُتِمَّ لَهُ بِالْهِجْرَةِ النَّبَوِيَّة ❁ فَخَرَجَ هُوَ وَالصَّدِّيقُ وَتَخَبَّيَا فى غَارِ ثَوْرٍ وَطَلَبَ الْكُفَّارُ لَهُمَا يُقْتَلان ❁ فَأَتَو إِلىَ الْغَارِ وَقَدْ أَمَرَ اللهُ الْحَمَامَ وَالْعَنْكَبُوتَ تَنْسِجُ عَلىٰ فَمِ تِلْكَ الْمَغَارَةِ الْمَحْصُونِيَّة ❁ فَقَالَ أَبُو بَكْرٍ هٰؤُلآءِ هُمْ فَقَالَ مَنْ مَلأَ اللهُ قَلْبَهُ بِالسَّكِينَةِ وَالإِطْمِئْنَان ❁ يَا أَبَا بَكْرٍ مَا بَالُكَ بِاثْنَيْنِ اللهُ ثَالِثَهُمَا فَأَنْزَلَ اللهُ عَلَيْهُمَا سَكِينَتَهُ النَّصْرِيَّة ❁ وَمَضَوا إِلىٰ الْمَدِينَةِ فَأَدْرَكَهُمْ فى الطَّرِيقِ سُرَاقَةُ فَسَاخَتْ قَوَائِمُ فَرَسِهِ فَنَادَى الأَمَان ❁ فَحَلَّهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَجَعَ وَرَدَّ الْكُفَّارَ عَنْهُ وَدَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلىٰ الدِّيَارِ الْحَرَمِيَّة ❁ وَنَزَلَ عِنْدَ أَخْوَالِهِ فى دَارِ بَنِي النَّجَّارِ أَهْلِ الرُّسْخَان ❁ وَبَنَى الْمَسْجِدَ وَجَهَّزَ الْجَيْشَ هُوَ وَالدَّائِرَةُ الأَصْحَابِيَّة ❁ وَأَقَامَ الدِّينَ حَتىٰ أَتَاهُ الْيَقِينُ فَوَافىٰ مَوْلاهُ بِإِحْسَان ❁ وَاسْتَأْذَنَهُ مَلَكُ الْمَوْتِ وَلَمْ يَسْتَأْذِنْ أَحَداً قَبْلَهُ مِنَ الأَنْبِيَآءِ الْقَبْلِيَّه ❁ فَأَذِنَ لَهُ وَأَعْظَمُ الْمَصَائِبِ عَلَيْنَا وَفَاتُهُ فَالْحُكْمُ لِلْمَنَّان ❁ وَدُفِنَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فى حُجْرَةِ عَائِشَةَ زَوْجَتِهِ الَّتي نَزَلَتْ فِيهَا الآيَاتُ التَّبْرِيئِيَّة ❁ وَعِنْدَ رِجْلَيْهِ أَبُو بَكْرٍ الصِّدِّيقُ وَعُمَرُ الْفَارُوقُ مَدْفُونَان ❁ وَصَلَّتْ عَلَيْهِ الْمَلائِكَةُ وَعَزَّتْ أَهْلَهُ مَعَ الْخِضْرِ ذِى الْعُلُومِ اللَّدُنِّيَّة ❁ ثُمَّ صَلَّى عَلَيْهِ الرِّجَالُ بِوِصَايَتِهِ وَالنِّسَآءُ وَالصِّبْيَان ❁ وَعَمَّتْ مِلَّتُهُ فى جَمِيعِ الأَرْضِ الْقُرْبِيَّةِ وَالْبُعْدِيَّة ❁ وَلَمْ يُحْرَمْ مِنْ رَحْمَتِهِ وَبَرَكَاتِهِ شَيْءٌ مِنَ الأَكْوَان ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان



Chapter Twelve

As for the outward appearance of *salla Allah alayhi wa sallam* ❁ Truly, he was ❁ Stately, held in honor by others, with a face like the circular moon ❁ Above average in height, but shorter than tall, his height stood out ❁ His head was large but suitable, his color was white mixed with red, and his face was wide with long and thin eyebrows that were unconnected ❁ His hair never reached his earlobes and it was neither curly nor straight ❁ Between his eyebrows was a vein that appeared when he got angry ❁ His nose, an adornment to his face, was pointed a little upwards ❁ His beard was thick, and his cheeks a bit raised ❁ His beauty was natural; the pupils of his eyes were very black ❁ His mouth was wide, and when he talked he used all of his mouth ❁ He had a mustache, and it has been proven that between his front teeth was a small gap ❁ He had fine hair from below his chest to his navel ❁ His neck was beautiful like ivory and pure like silver ❁ His body was properly proportioned and gave off the fragrance of musk ❁ His stomach was flat, his chest was without hair, and his shoulders were wide ❁ He had large joints ❁ There was hair on his shoulders and the upper parts of his chest, and on his arms ❁ His breasts were without hair, as has been authenticated by the book, *as-Shama'il al-Muhammadiyya*, a book written by Imam at-Tirmidhi ❁ His arms were long, the palms of his hands and the soals of his feet were wide, full and soft ❁ The muscles of his body were smooth and even; he always looked down, and his looks were beautiful ❁ If water was poured on his feet it spread, if he laughed his teeth sparkled, pure and white like hail stones ❁ These hail stones which were so popular ❁ He looked to the earth more than to the sky, most of the time he would only glance, and he would always walk behind his companions ❁ Always cheerful, he was always the first to greet someone with a s*alam*; and when he walked it was as if he was descending a slope, such was his spiritual nature ❁ Always thinking, he was silent for long periods of time; sad, dwelling long in fear of Allah.

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

لاالٰه الا الله محمد رسول الله

الفصل الثاني عشر

وَأَمَّا وَصْفُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ حَيْثُ جِهَتُهُ الْخَلْقِيَّة ❁ فَهُوَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فى الْحَقِيقَةِ كَان ❁ فَخْماً مُفَخَّماً وَجْهُهُ كَالدَّائِرَةِ الْقَمَرِيَّة ❁ أَطْولَ مِنَ الْمَرْبُوعِ وَأَقْصَرَ مِنَ الْمُشَذَّبِ الَّذِى طُولُهُ قَدْ بَان ❁ عَظِيمَ الْهَامَةِ أَزْهَرَ اللَّوْنِ وَاسِعَ الْجَبِينِ أَزَجَّ الْحَوَاجِبِ غَيْرَ مَقْرُونِيَّة ❁ لا يُجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ رَجِلَ الشَّعْرَان ❁ بَيْنَ حَاجِبَيْهِ عِرْقٌ يُدِرُّهُ الْغَضَبُ أَقْنَى الْعِرْنِينِ ذَا الْحِلْيَةِ الْحَلِيَّة ❁ لَهُ نُورٌ يَعْلُوهُ يَحْسِبُهُ مَن لَمْ يَتَأَمَّلْهُ أَشَمَّ وَهُوَ خَطْئَان ❁ كَثَّ اللِّحْيَةِ سَهْلَ الْخَدَّيْنِ الْوَرْدِيَّة ❁ كَامِلَ الْجَمَالِ فِطْرَةً أَدْعَجَ الْعَيْنَان ❁ وَاسِعَ الْفَمِ يَفْتَتِحُ الْكَلامَ وَيخْتَتِمُهُ بِشِدْقَيْهِ الْعَسَلِيَّة ❁ أَشْنَبَ وَقَدْ صَحَّ أَنَّهُ مُفَلَّجُ الأَسْنَان ❁ لَهُ شَعَرُ دَقِيقٌ مِنْ صَدْرِهِ إِلىٰ سُرَّتِهِ يُسَمَّى الْمَسْرُبَةَ الشَّعَرِيَّة ❁ وَعُنُقُهُ جِيدُ دُمْيَةٍ فى صِفَآءِ الْفَضَّةِ بَيْضَان ❁ مُعْتَدِلَ الْخَلْقِ بَادِناً مَتَمَاسِكاً ذَا رَوَائِحَ مِسْكِيَّةٍ طِيبِيَّة ❁ سَوَآءَ الْبَطْنِ وَالصَّدْرِ مَسِيحَهُ بَعِيدَ مَا بَيْنَ الْمَنْكِبَان ❁ ضَخْمَ الْكَرَادِيسِ أَىْ رُؤُوسِ الْعِظَامِ الْمَجْلِيَّة ❁ أَشْعَرَ الْمَنْكِبَيْنِ وَأَعَالِى الصَّدْرِ وَالذِرَاعَان ❁ عَارِىَ الثَّدْيَيْنِ مِمَّا سِوَىٰ ذٰلِكَ بِتَصْحِيحِ الشَّمَائِلِ التِّرْمِذِيَّة ❁ طَوِيلَ الزَّنْدَيْنِ رَحْبَ الرَّاحَةِ شَثْنَ الْكَفَّيْنِ وَالْقَدَمَان ❁ سَبْطَ الْعَصَبِ سَابِلَ الطَّرْفِ ذَا النَّظَرَاتِ الْجَمَالِيَّة ❁ يَنْبُو الْمَاءُ عَنْ كَفَّى رِجْلَيْهِ إِذَا ضَحِكَ يَفْتَرُّ عَنْ مِثْلِ حَبِّ الْغَمَامِ مُبْدٍ لِذٰلِكَ الْحُبَّان ❁ أَىِ الْحُبُوبِ الْمَحْظِيَّة ❁ نَظَرُهُ إِلىٰ الأَرْضِ أَطْوَلُ مِنْ نَظَرِهِ إِلىٰ السَّمَآءِ جُلُّ نَظَرِهِ الْمُلاحَظَةُ يَسُوقُ أَصْحَابَهُ رُكْبَاناً وَمِشْيَان ❁ دَائِمَ الْبِشْرِ يَبْدَأُ مَنْ لَقِيَهُ بِالسَّلاَمِ إِذَا مَشَىٰ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ مِشْيَةً رُوحَانِيَّة ❁ دَائِمَ الْفِكْرِ طَوِيلَ السُّكُوتِ مُتَوَاصِلَ الأَحْزَان ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

Chapter Thirteen

As for the character of *salla Allahu ‘alayhi wa sallam*, it is not humanly possible to describe ❁ Let us get *baraka* by mentioning a few of his good qualities as we have done with his outward beauty ❁ So we say, he was created with a character, pure in nature, and he ordered us to mold ourselves according to it, and thus be rescued ❁ We say, *salla Allahu ‘alayhi wa sallam* was *Ra’ūf* and *Rahīm*, merciful even to unbelievers ❁ This mercy was for all mankind, particularly his *umma*, the people of the exalted paradise ❁ He possessed the highest knowledge, gnosis, unveiling, *Dīn*, forbearance ❁ Infinite patience, thankfulness, and modesty at all times ❁ He was realized in hope and fear of Allah, abstinence, and scrupulousness in this life ❁ His *maqam* required that he have no purpose except to serve the *Hannan* ❁ He was known for the following good qualities: humility, being forgiving, generosity, courage, valor (chivalry), chastity ❁ Being satisfied, and just, especially when angry—the greatest witnesses to his character ❁ The highest degree of silence, always deliberate (not impulsive), dignified, wonderfully polite ❁ Cleanliness, possessing a sense of humor, among the great things that are useful ❁ His relationship with his family was characterized by goodness and mercy, and also with his companions ❁ His character made one feel awe and respect but without fear ❁ He was known for repentance, returning to Allah, fasting, supererogatory prayers, generosity, friendliness (wūd), hating for the *Hannan* ❁ Greatness in pardoning those who offended him ❁ Now we are ending this supplication filled with hope ❁ Because we cannot exhaust all of his good qualities ❁ Let us now reign in our horse ❁ May Allah be pleased with his companions, especially Abu Bakr, ‘Umar, ‘Uthman, ‘Ali and the rest of the companions and his family ❁ Especially Fatima, Hasan, Husain and the rest of the family and those who followed them in goodness ❁

O Allah bless and grant peace upon the *dhat al-Muhammadiya*
And forgive us what might be and what has been.

Chapter Fourteen

Then raise your hands, O assembly of those present and listening, towards the lofty *qiblah* of supplications (i.e., the heavens) ❁ Surely, a *du‘a* made at this point will be accepted ❁ O Allah, we praise and give thanks to You as is appropriate, O He with whom is the sublime qualities ❁ We ask You, Allah, by Your essence and Your qualities and Your *asma al-husna* ❁ We ask You to bless and grant peace upon Sayyiduna Muhammad by the measure of Your greatness ❁ And upon his family, his companions, and all his intimate friends ❁ We ask by Your great and greatest name, and Your greatest acceptance, with its great lights ❁ And we ask you by Your pure, kind, blessed name, O Hannan ❁

الفصل الثالث عشر

وَأَمَّا أَخْلاقُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَيْسَ يَحْصُرُهَا ضَبْطُ الأَقْلامِ البَشَرِيَّة ❁ فَلْنَتَبَرَّكْ بِذِكْرِ نَذْرٍ مِنْهَا كَمَا سَطَّرْنَا فى خَلْقِهِ الْمُزَان ❁ فَنَقُولُ كَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ تَخَلَّقَ بِالأَخْلاقِ الْقُدْسِيَّة وَأَمَرَ بِالتَّخَلُّقِ بِهَا لِيُنَالَ كَمَالُ الْفَوْزَان ❁ وَنَقُولُ كَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَءُوفاً رَحِيماً صَاحِبَ شَفَقِيَّة ❁ وَذٰلِكَ بِسَآئِرِ الْخَلْقِ وَلا سِيَّمَا بِأُمَّتِهِ أَهْلِ عَالِي الْجَنَان ❁ وَكَانَ عَلىٰ غَايَةِ الْعِلْمِ وَالْمَعْرِفَةِ وَالْكَشْفِ وَالدِّينِ وَالْحِلْمِيَّة ❁ وَنِهَايَةِ الصَبْرِ وَالشُّكْرِ وَالْحَيَاءِ فى كِلا الْوَقْتَان ❁ وَتَحَقَّقَ بِالرَّجَآءِ وَالْخَوْفِ وَالزُّهْدِ وَالْوَرَعِ فى الدَّارِ الْمَفْنِيَّة ❁ بَلْ مَقَامُهُ اقْتَضَىٰ زُهْدَهُ فى سِوَى الْحَنَّان ❁ وَتَحَلّىٰ بِالتَّوَاضُعِ وَالْعَفْوِ وَالْجُودِ وَالشَّجَاعَةِ وَالْمُرُوءَةِ وَالْعِفِيَّة ❁ وَالرِّضَا وَالْعَدْلُ فِيهِ وَفى الْغَضَبِ أَعْظَمُ شُهْدَان ❁ وَكَانَ عَلىٰ ذِرْوَةِ الصَّمْتِ وَالتَّأني وَالْوَقَارِ وَحُسْنِ الأَدَبِيَّة ❁ وَالنَّظَافَةِ وَالظَّرَافَةِ اللَّذَيْنِ هُمَا مِنْ أَعْظَمِ النَّفْعَان ❁ وَحُسْنِ الْمُعَاشَرَةِ وَالرَّأْفَةِ بِأَهْلِهِ وَالْجَمَاعَةِ الصَّحْبِيَّة ❁ وَالْكَمالِ والْجَلالِ وَالْجَمَالِ وَالْعِرْفَان ❁ وَالتَّوْبَةِ وَالإِنَابَةِ وَالأَوْبَةِ وَالصَّوْمِ وَالصَّلاةِ النَفْلِيَّة وَالْكَرَمِ وَالْوُدِّ وَالْبُغْضِ فى اللهِ وَالْحَنَان ❁ عَظِيمَ الصَّفْحِ عَمَّنْ أَسَآءَهُ وَهَا نَحْنُ نَخْتِمُ بِالأَدْعِيَةِ الْمَرْجِيَّة ❁ لأَنَّهُ لا يُحْصَرُ مَالَهُ فَلْنُمْسِكِ الْبَسْطَ وَنَقْبِضِ الْعِنَان ❁ وَنَقُولُ رَضِيَ اللهُ تَعَالىَ عَنْ سَآئِرِ أَصْحَابِهِ خُصُوصاً أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيا وَبَاقِى الأَصْحَابِ وَالاٰلِيَّه ❁ وَلا سِيَّمَا فَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَسَائِرَ الأَهْلِ وَمَنْ تَبِعَهُمْ بِإِحْسَان ❁

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الذَّاتِ الْمُحَمَّدِيَّة
وَٱغْفِرْ لَنَا مَا يَكُونُ وَمَا قَدْ كَان

الفصل الرابع عشر

ثُمَّ ارْفَعُوا أَيْدِيَكُمْ يَا مَعْشَرَ الْحَاضِرِينَ وَالسَّامِعِينَ إِلىَ الَّتِى هِىَ قِبْلَةُ الدَّعَوَاتِ الْعَلِيَّة ❁ فَإِنَّ الدُّعَآءَ مُسْتَجَابٌ عِنْدَ هٰذَا الْمَكَان ❁ اللَّهُمَّ لَكَ الْحَمْدُ كَمَا يَلِيقُ بِكَ وَكَذَا الشُّكْرُ يَا مَنْ لَكَ الصَّفَاتُ السَّنِيَّة ❁ نَسْأَلُكَ اللَّهُمَّ بِذَاتِكَ وَصِفَاتِكَ وَأَسْمَائِكَ الْحِسَان ❁ أَنْ تُصَلِّىَ وَتُسَلِّمَ عَلىٰ سَيِّدِنَا وَمَوْلانَا مُحَمَّدٍ بِقَدْرِ عَظَمَتِكَ الذَّاتِيَّة وَآلِهِ وَصَحْبِهِ وَسَائِرِ الْخَلَّان ❁ وَنَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الْعَظِيمِ الأَعْظَمِ وَرِضْوَانِكَ الأَكْبَرِ ذِى الأَنْوَارِ السَّطْوَانِيَّة ❁ وَنَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ يَا حَنَّان ❁

Which, if you are called by that name you respond; and if you are asked by it, You give the greatest gift ❁ If one asks You for mercy, You give mercy; and You are the one who possesses *rahmah*, O *Rahmān* ❁ And if You are asked for relief in a stressful situation, You give relief, relieve us from this constriction and stress ❁ And take our hands to what we intend, O Wide Giver ❁ Provide us with causes that can remove us from these bad conditions ❁ And take us to the presence of generosity and abundance ❁ Place us among those who have *shafa'a* (intersession) of Your prophet, Sayyiduna and Mawlana Muhammad, *salla Allahu 'alayhi wa sallam*, for all the *ummah* and the chosen ones ❁ Provide us with being in near him in the highest paradise ❁ Give us pleasure in our hearing, seeing, and physical strength ❁ Protect us from leprosy, deseases, and madness ❁ We seek refuge with You from all bodily defects, from catastrophe and earthquake, from hardship, false opinions ❁ Lowliness, and the wish to have the upper hand, from being needy, hungry and thirsty, from the deviousness of others, from the words, actions, or situations that give others a low opinion of us ❁ From poverty, having nothing, being in need of others, from straightenness, plague, affliction, drowning, burning, and *fitna* in *Dīn* and *dunya*, from the valueless, from high and low temperatures, from theft, robbery, going astray and insisting upon it, from accusations, deviation from the truth, tyranny ❁ From worry, anxiety, making mistakes, physical abnormalities, being accused of *fahisha*, from earthquake, sickness, poison, the spread of scandal ❁ From death, bereavement, punishment, torture, disobedience to Allah, something bad in both the *dunya* and the *ikhra* ❁ We seek refuge with Allah from *istidraj* and its punishment, injustice (whether we do it or is done to us), magic, envy, treachery, plotting evil ❁ Enmity, insults, deception, expressing joy over someone's misfortune, decease, slander ❁ We ask Allah for pardon, guidance, fear of Allah, the kind attention and care of Allah, scrupulousness, *zuhd, tawakkul*, acceptance, ease and kindness, perfection, majesty, beauty, *istiqama* on the way of Muhammad (the Shari'a) ❁ We ask you Allah, to fulfill everyone's wishes, O the Best who gives when He is asked ❁ We ask You and come to You through the help of Your Prophet, Sayyiduna Mawlana, the Prophet of Mercy ❁ O Master Muhammad, O Ahmad, O Abu al-Qasim, O Messenger of Allah (3 times); We direct ourselves to Allah through you to have our wishes fulfilled ❁ O Allah, by the intercession of the Prophet for us, by his rank, O Sultan (3 times) ❁ We ask Allah for protection, safe-keeping, divine secrets, goodness in this world and the next, the unveiling of secrets, blessings, righteousness, forgiveness, in this life and the next ❁ Do not expose us in scandals, O Allah, among the servants of Allah, not in this world nor in the next, O the One who is known for keeping secrets ❁



The following are dhikrs selected by Mawlana al-Qutb al-Sayyid al-Hasan al-Mirghani
(may Allah sanctify his secrets, and raise us with his blessing, amen)

الَّذِى إِذَا دُعِيتَ بِهِ أَجَبْتَ وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ أَوْفَرَ عَطِيَّة ❁ وَإِذَا اسْتُرْحِمْتَ بِهِ رَحِمْتَ وَأَنْتَ أَهْلُ الرَّحْمَةِ يَا رَحْمَان ❁ وَإِذَا اسْتُفْرِجْتَ بِهِ فَرَّجْتُ أَنْ تُفَرِّجَ عَنَّا مَا نَحْنُ فِيهِ مِنَ الأَضْيَاقِ الْكَدَرِيَّة ❁ وَأَنْ تَأْخُذَ بِيَدِ كُلٍّ مِنَّا إِلىٰ مَقْصِدِهِ يَا وَاسِعَ الْوُهْبَان ❁ وَأَنْ تُهَيِّءَ لَنَا مِنَ الأَسْبَابِ مَا تُخْرِجُنَا بِهِ مِنْ هٰذِهِ الأَحْوَالِ الرَّدِيَّة ❁ وَأَنْ تَنْقُلَنَا إِلىٰ حَضْرَةِ الْجُودِ وَالْوُسْعَان ❁ وَأَنْ تُدْخِلَنَا فى شَفَاعَةِ نَبِيِّكَ سَيِّدِنَا وَمَوْلانَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْعُمُومِيَّةِ وَالْخُصُوصِيَّة ❁ وَأَنْ تُرْزُقَنَا جِوَارَهُ فى أَعْلىٰ الْجِنَان ❁ وَأَنْ تُمَتِّعَنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَالْقُوَّةِ الْبَدِيعِيَّة ❁ وَأَنْ تَكْفِيَنَا شَرَّ الْبَرَصِ وَالجُذَامِ وَالأَمْرَاضِ وَالْجِنَان ❁ وَنَعُوذُ بِكَ اللَّهُمَّ مِنْ كُلِّ آفَةٍ وَمِحْنَةٍ وَعَاهَةٍ وَزَلْزَلَةٍ وَشِدَّةٍ وَعَصَبِيَّة ❁ وَذِلَّةٍ وَغَلَبَةٍ وَقِلَّةٍ وَجُوعٍ وَعَطَشٍ وَمَكْرٍ وَأَنْ نُهَان ❁ وَفَقْرٍ وَفَاقَةٍ وَحَاجَةٍ إِلىٰ مَخْلُوقٍ وَضِيقٍ وَوَبَآءٍ وَبَلاءٍ وَغَرَقٍ وَحَرَقٍ وَفِتْنَةٍ فى الدِّينِ وَالدُّنْيَا الْحَقِيرِيَّة ❁ وَحَرٍّ وَبَرْدٍ وَسَرْقٍ وَنَهْبٍ وَغَيٍّ وَضَلالَةٍ وَتُهْمَةٍ وَزَلَلٍ وَطُغْيَان ❁ وَهَمٍّ وَغَمٍّ وَخَطَأٍ وَمَسْخٍ وَقَذْفٍ وَخَسْفٍ وَعِلَّةٍ وَهَامَّةٍ وَفَضِيحَةٍ صَوْلِيَّة ❁ وَهَلَكَةٍ وَخَلَّةٍ وَعِقَابٍ وَعَذَابٍ وَمَعْصِيَّةٍ وَقَبِيحَةٍ فى الدَّارَان ❁ وَنَعُوذُ بِكَ اللَّهُمَّ مِنْ الإِسْتِدْرَاجِ وَالأَخْذِ وَالْجَوْرِ وَالظُّلْمِ وَالسِّحْرِ وَالْحَسَدِ وَالْغَدْرِ وَالْكَيْدِيَّة ❁ وَالْعَدَاوَةِ وَالْقَدْحِ وَالْحِيَلِ وَالشَّمَاتَةِ وَالْكَشْحِ وَالإِطْعَان ❁ وَنَسْأَلُكَ اللَّهُمَّ الْمَغْفِرَةَ وَالْهِدَايَةَ وَالْخَشْيَةَ وَالْعِنَايَةَ وَالرِّعَايَةَ وَاللُّطْفِيَّة ❁ وَالْوَرَعَ وَالزُّهْدَ وَالتَّوَكُّلَ وَالإِقْبَالَ وَاللُّطْفَان ❁ وَالْكَمَالَ وَالْجَلالَ وَالْجَمَالَ وَالإِسْتِقَامَةَ عَلَى الطَّرِيقَةِ الطَّاهِرَةِ الْمُحَمَّدِيَّة ❁ وَاقْضِ اللَّهُمَّ لِكُلٍّ مِنَّا مَا فى نَفْسِهِ مِنَ الْحَاجَاتِ يَا وَاهِبَ الْمَقْصُودِ يَا خَيْرَ مَنْ أَعْطَى السُّؤْلان ❁ اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ سَيِّدِنَا وَمَوْلانَا محمّدٍ نَبِيِّ الرَّحْمَةِ الرَّحْمَانِيَّة ❁ يَا سَيِّدَنَا محمّدُ يَا أَحمدُ يَا أَبَا الْقَاسِمِ يَا رَسُولَ الله (ثلاثا) إِنَّا تَوَجَّهْنَا بِكَ إِلىٰ رَبِّنَا فى حَوَائِجِنَا جَمِيعِهَا لِتُقْضَى ❁ اللَّهُمَّ شَفِّعْهُ فِينَا بِجَاهِهِ عِنْدَكَ يَا سُلْطَان (ثلاثا) ❁ وَنَسْأَلُكَ اللَّهُمَّ السِّتْرَ وَالصِّيَانَةَ وَالسِّرَّ وَالصَّلاحَ وَالْمُكَاشَفَةَ وَالْبَرَكَةَ وَالْبِرَّ وَالْمَغْفِرَةَ فى الأُولىٰ وَالأُخْرَوِيَّة ❁ وَلا تَفْضَحْنَا اللَّهُمَّ بَيْنَ عِبَادِكَ لا فى الدُّنْيَا وَلا فى الآخِرَة يَا مَعْرُوفاً بِالسِّتْرَان ❁



الأذكار التى رتّبها مولانا القطب السيد محمد الحسن الميرغنى

قدس الله سره ونفعنا ببركاته آمين

To be read after the finish of the Mawlid:

There is no god except Allah, the Protection, the Protection;
Muhammad is the Messenger of Allah, the Authority, the Authority
(10 times; drawing out the pronunciation each time).

تقراء عقب قراءة المولد :

لاَ إله إِلاَّ اللهُ الأَمَانَ الأَمَانْ

محمّدَ رَسُولُ اللهِ السُّلْطَانَ السُّلْطَانْ

(عشر مرات مع مد الصوت)

اللهُ جَلَّ اللـهُ جَلَّ اللـهُ ❁ اللـهُ فَـرْدٌ مَـا لَـهُ أَشْبَـاهُ

اللـهُ رَبٌّ دَائـمُ الإِحـسَـانِ ❁ اللـهُ وِتْـرٌ مَـا لَـهُ مِنْ ثَـانِى

اللهُ ذُو المَعْرُوفِ وَالغُفْـرَانِ ❁ اللهُ ذُو التَّصْرِيفِ وَالسُّلْطَـانِ

اللـهُ يَـا حَنَّـانُ يَـا مَنَّـانُ ❁ اللـهُ يَـا دَيَّـانُ يَـا بُرْهَـانُ

اللـهُ يَـا غَفَّـارُ يَـا رَحْمـانُ ❁ اللـهُ يَـا قَـهَّـارُ يَـا سُلْطَـانُ

اللـهُ يَـا قُـدُّوسُ يَـا سَتَّـارُ ❁ اللهُ يَـا فَـتَّـاحُ يَـا خَـبَّـارُ

اللـهُ يَـا رَزَّاقُ يَـا غَـفَّـارُ ❁ اللـهُ يَـا وَهَّـابُ يَـا قَهَّـارُ

اللـهُ يَـا اللـهُ يَـا اللـهُ ❁ اللـهُ يَـا مَـنْ مَـا لَـنَا إِلاَّ هُو

اللـهُ يَـا مَـنْ قَـصْـدُنَـا إِيَـاهُ ❁ اللـهُ يَـا مَـنْ طِـبُّـنَـا مَحْيَاهُ

اللهُ يَـا ذَا الجُـودِ والإِفْضَـالِ ❁ تَـجُـدْ لَنَـا بِالفَضْلِ والإِكْمَـالِ

وَافْتَـحْ لَنَـا بالـفَيْضِ وَالإِجْلالِ ❁ وَاسْرِعْ لَنَـا بِـالفَتْحِ وَالإِعْجَـالِ

يَـا مَـنْ لَـهُ الإِحْسَانُ وَالإِكْرَامُ ❁ وَالْجُـودُ وَالْـمَعْرُوفُ وَالإِنْعَـامُ

وَالْفَـضْلُ وَالإِجْلالُ وَالإِعْظَامُ ❁ أُمْنُـنْ لَنَـا يَـا رَبِّ يَـا عَلاَّمُ

أَنْتَ الْمَلِيكُ الْرِّدُ ذُو الإِسْعَافِ ❁ وَالْمَـنِّ وَاللُّطْفِ الْجَلِّى الْخَـافِى

فَامْنُنْ لَنَـا بِالْجُودِ وَالإِلْطَـافِ ❁ وَاحْفَظْ مِنَ التَّفْرِيطِ وَالإِجْحَافِ

اللـهُ صَـلَّـى اللهُ صَلَّـى اللهُ ❁ لِلْمُصْطَفَى الْمُخْتَارِ فِـي مَجْلاهُ

وَالآلِ وَالأَصْحَابِ مَارْتَضَاهُ ❁ مَـا قِيلَ ذِكْرُ اللـهِ مَـا أَحْلاهُ